

GIRLS' EDUCATION IN INDIA

(IN THE SECONDARY AND COLLEGIATE STAGES)



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BY

JYOTIPROVA DASGUPTA, M.A., B.T., T.D. (London)

Viharilal Mitra Fellow



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PREFACE

For the advancement of Hindu Female Education the late Rai Bahadur Viharilal Mitra made a bequest to the Calcutta University of a sum of Rs. 4,000 a month. Part of this amount has been utilized by the University for the creation of a Special Fellowship called the "Viharilal Mitra Fellowship."

In May, 1937, the author of this report was awarded the Fellowship and was directed to start upon a survey of the condition of girls' education in India in the Secondary and the University stage, including educational methods and organization thereof, together with the problems of co-education and residence of girls under instruction.

When the author took up the responsibility she could not, at first sight, realise the immensity of the task. She had to tour alone all over India, from Travancore to Kashmir, from Peshawar to Shillong and was struck with the bewildering magnitude and variety of educational enterprises and experiments in the sphere of girls' education. To study such a vast educational system of a sub-continent like India in course of a few months was indeed a stupendous task for her. Her work became all the more difficult, as this period was one of great educational ferment and instability.

Everywhere people appeared to develop a rather sceptical attitude towards the old educational order; various ideas of reconstructing the whole machinery of education in close relation to the hoary traditions and cultures of India's social heritage, to the demands of modern social life and to the ideals of the 'Greater Society' to be brought into being in the near future, were in the air. Most of them lacked definite shape and direction. Even as regards the objectives of our Secondary and Collegiate education there has been a crop of conflicting views. When Mahatma Gandhi insists on making education self-supporting, the Hon'ble Minister for Education, U.P., while inaugurating the Basic Training College at Allahabad, declared in no uncertain terms, "We have no intention of making education self-supporting; education will have to be financed as heretofore."



A review of the educational policy and programme of this country with such widely divergent cultures, traditions, needs, ideals and opinions, at such a transitional period, was a difficult job indeed! Nobody is more painfully conscious of the limitations and shortcomings of the present report than the author herself.

Education in India at present time is at the cross-roads. We stand before a great puzzle. It is the eternal problem facing all nations of the world. Like the great hero of the *Mahabharata* we shall have to solve the great riddle of life or we go down. Our very existence depends upon its correct solution. A great wave of mental unrest and discontent, now sweeping over the country, is seeking various avenues for expression in the educational field. This restlessness may, in all probability, be due to the birth-pangs of a new era in education.

In the course of the last five years reports of numerous committees, conferences, commissions and boards, as well as many reports and resolutions of Provincial Governments and various educational bodies, have been published.* All these are marked by a strong note of dissatisfaction with the existing educational order, as well as by an insistent demand for educational reconstruction. Every one of these reports has brought into prominence the remarks of Lord Wellington and H. G. Rawlinson about the dismal state of affairs. The latter's remarks are well worth quoting : " . . . The greatest wrong inflicted on India by our educational policy has been on the spiritual side. We have uprooted a system based upon a traditional code of ethics in the

* Report of the Punjab University Enquiry Committee, 1933.

Report of the Universities Conference at Delhi, 1934.

Resolution of the Government of the U.P., Aug. 8, 1934.

Education in India, 1934.

Report of the Sapru Committee, 1935.

Report of the Central Advisory Board of Education, 1935.

Resolution of the Government of Bengal, July 27, 1935.

Wood-Abbott Report on Vocational Education, 1936-37.

Report of the Hyderabad Government, 1937.

H. G. Rawlinson's Report, 1937.

Report of the Wardha Conference with those of subsequent Conferences, 1937-38.

Report of the Vocational Education Committee appointed by the Bombay Government, 1938.



East—the reverence of the pupil for his teacher, the inculcation of knowledge as a religious obligation and the conception of *Dharma*. We have divorced religion from education. ‘They asked for bread and we gave them a stone.’ ”

In this report on girls’ education among many other topics the following lines of thought have been emphasized :—

- (i) Development of a new attitude towards girls’ education : equal opportunities for all.
- (ii) Development of a basic system of vernacular education as the pre-requisite of a sound system of Secondary and University education.
- (iii) Training of Women Teachers on efficient lines.
- (iv) A scheme of religious education for Hindu girls.
- (v) Reconstructed system of education for girls in which general and vocational education is to be woven into a “ single and coherent unit.”
- (vi) Elimination of tremendous wastage, material and human, by a sound system of efficient instruction and training.
- (vii) Development of co-educational institutions.

The author records her deep debt of gratitude to Mr Syamaprasad Mookerjee, M.A., B.L., BARRISTER-AT-LAW, M.L.A., ex-Vice-Chancellor, Calcutta University, and to all other high officials and persons of light and leading, whose help and co-operation has made it possible for her to carry out her work.

CHAPTER I

TRENDS OF WOMEN'S EDUCATION

“ The education of the girl is the education of the mother and through her of her children.” Our people have been realising now the importance of girls' education. Educated manhood and an ignorant womanhood, they admit now, is a dualism that lowers the whole level of the home and domestic life. One need not now take much trouble in convincing people that a literate woman is a far better and surer guarantee of the education of the coming generation. They have realised that it is only through proper education, consistent with the national tradition and culture and needs of modern times, that Indian women will be able to contribute to the happiness, health and strength of the nation and thereby raise the level of its efficiency in all possible directions.

Education of girls in India has a great contribution to make, first, to the cause of education as a whole, secondly, to their own development in special directions and thirdly, to the whole future of India and her constitutional advancement.

Public opinion in regard to women's education has been roused ; though there appears to be a tendency to spend more on girls' education in the provinces, yet, taken as a whole, it must be confessed, the facts are extremely depressing. Recent figures on girls' education show that the total expenditure on girls' education is $3\frac{1}{2}$ crores against Rs. $22\frac{1}{2}$ crores on boys' education. For instance, in regard to women's education in Bengal the amount spent on girls' education as a whole in 1936 was 53 lakhs of rupees against 390 lakhs spent on boys', *i.e.*, not even one-seventh. In the secondary

Financial provision

and collegiate stages the proportion is ridiculously insignificant. In the Central Provinces the amount spent on girls' education was Rs. 9 lakhs against 77 lakhs on boys'.

It may be said that the amounts spent for boys include all that is spent on girls who go to boys' schools.

Co-education

This brings us to the question of co-education. Of all the features in the extraordinary increase in the demand for education for girls in India during the last ten years the most noticeable is the way that the girls have flocked into the boys' schools. This movement is really not co-educational at all as there are no special arrangements, no provision for separate physical exercise for girls in boys' schools, to serve the real purpose of co-education.

Turning to the Higher Education of Women we find two currents of thought. A large number of girls all over India is going into the colleges for men. In C.P. there are about 90, in Madras and Bombay the numbers in 1935 were 313 and 1207 respectively. In Bengal the number is much larger. Some of the Arts colleges for men in Bengal have opened separate classes for girls; these colleges work in double shifts, while in more conservative quarters, due to persistent demands, separate colleges for women are springing up and even *parda* colleges. The number of girl students in all these colleges is on the increase year after year. These women's colleges offer great facilities for contributing substantially to the cause of education. In them girls learn the "value of mixing together, of breaking down numerous social and caste barriers, of enlarging the really human outlook and of harmonising, without any intent to prejudice the religious belief of any particular person attending the college, the general attitude towards religion, society and life."

Higher Education of women : Two main currents of thought

With the expansion of the facilities for collegiate education for girls there has grown up a very great demand for women's hostels. The advantages of college life do not solely consist in just attending college lectures. The corporate life in the hostel, the atmosphere of goodwill and co-operation, the spirit of self-reliance and sacrifice for a friend,—all prepare for real life more.

Hostels



**Growth of institutions
for Girls' Education**

The next noticeable tendency is for spending more on the education for girls than what has hitherto been done. In almost all the provinces the number of institutions for girls has increased. In 1934 the increase in the number of institutions was 760 in India as a whole. This is more than three times as much as the increase in 1933. This is a remarkable figure indeed!

**Enrolment of Women
Teachers**

Increase in the number of institutions, and the consequent increase in the number of scholars, raise the serious question, the greater need for increased enrolment of more women teachers under training. There is indeed a deplorable shortage of trained women for the profession of teaching. The special training institutions for such a purpose are too few to meet the growing demand.

Vocational Education

These are a few general observations regarding the contribution of the education of girls to the cause of education as a whole. The second point is, as stated at the outset, the contribution that educated women would make to their own advancement. This brings in the question of special vocational education for girls which is to play a great part in shaping the future of this country. This topic has been partially discussed in a very general way by Mr. Abbot and Mr. Wood in their able report. It has been discussed later in a separate chapter on vocational education in this report.

The third objective of girls' education raises this great issue:—What part will the education of girls play in moulding the whole future of India in spheres material and spiritual? We should remember that one of the most important objectives of girls' education is to make a good wife and mother. This is the most important of all vocations. Women should be best fitted by education to play their part with ability and success in the family circle and through it to prepare for work in the larger spheres of politics and religion. The family, society, political and religious organizations are the natural outgrowths of human spirit and they cannot be thought of in isolation.

When we consider India as a nation and think of our great culture and great tradition it matters little whether we are Hindus or Moslems, Parsees or Sikhs, Christians or Buddhists, Brahmins or Pariahs. Certainly none of us are proud enough of our achievements in modern times. We are no doubt trying our best to develop our culture but we must all frankly admit that the whole of this culture can be doubled and even trebled if we consider the immense weightage which the adhesion of educated women to the activities and efforts of men can give. The contribution of India to herself and to the world in culture would be increased immensely, if women are allowed to play their part properly.

We may take, for instance, the work of the Poona Seva Sadan which has sent out hundreds of trained women workers for social service. Their work in the social reconstruction is undoubtedly very great. We find now a great desire gradually growing in volume and intensity for social betterment of India, and along with it the growth of the women's movement for better education, for greater opportunities for development and for a larger share in all the activities of life and society. These two powerful drives run parallel and help each other.

These movements synchronise with the Viceroy's present drive for the improvement of health and sanitation of rural India. This has opened a vast field for the women of India where they can work for their own advancement and for social reconstruction of the Indian village.

Another aspect to which attention is to be directed is the tendency to increase the number of communal schools for boys and girls alike. It means a tremendous waste. A few years back Mr. Fawcus, Director of Public Instruction, Behar, deplored the tendency to maintain in each village five schools where one efficient school would suffice, a *tol* or *pathshala* for the Hindus, a *muktab* for Moslems, a school for the depressed classes, a Board school for boys and a school for girls.

In Bengal in 1935-36, there were 9,65,195 Muslim pupils

attending 26,071 *Muktabas*.^{*} The number has increased since. None of these institutions, like the ordinary primary schools, are run efficiently. It is indeed cruel that children should spend their impressionable years in the narrowing and harrowing atmosphere of these poorly equipped institutions, where artificial restrictions are imposed on natural human sympathies and brotherhood.

The same communal tendency is becoming manifest in the secondary and even in the collegiate education of girls. It is extremely unfortunate that in the sphere of education, instead of concentrating our meagre resources on founding really efficient institutions for all children, instead of "imparting an education to our women which will make them the main spring of the spiritual force in our society," instead of making them discover those golden threads that bind all men together with invisible bonds of understanding and fellowship, we should be thinking of having poorly equipped ones to further the narrow provincial or communal tendencies, that set up artificial barriers between boys or girls.

In spite of many disappointments, however, the position of girls' education shows an upward march which is the product of four chief factors:—

Causes for additional
incentives for girls' edu-
cation

1. The improved attitude of the people towards girls' education due to a closer contact with the ideals of other civilised countries.
2. Devoted activities of the Women's Associations.
3. Examples of happier and healthier homes with educated mothers and sisters.
4. The urge for welding the people of India into a strong nation due to the persistent efforts of the Indian National Congress extending over half a century.

The result is that girls attend schools in larger numbers and they stay at schools and colleges much longer and thereby reap greater benefits of schooling.

* Of this number 1,325 were for girls; the number of girls in these was 2,90,620.



Now all over India a wave of new awakening has come in course of the last 25 years. There is a spirit of restlessness and change. It has inspired our people to try many new and local experiments in the sphere of girls' education. These experiments are carried on in three directions : first, a revival of the old ideals of education as found in the *Ashramas* of old with all the rigid disciplines or *Sanyamas*. Secondly, experiments which aim at a fusion of our old ideals of simplicity and purity with modern ideals to suit our present needs and requirements ; and thirdly, starting of institutions planned on western democratic ideals.

There is no finality in educational experiments. These are as varied as the expressions of life and ever changing with all the movements of life.

It is this awakening that has inspired our people during the last quarter of the century to start schools on different lines in different parts of India. In this long and arduous pursuit who cares for finality in education? A brief account of a few of these experimental institutions will indicate clearly some of the modern tendencies in Indian education.

There is a class of people who want to go back to the past where the students both boys and girls used to live in the *Ashramas* and lead the life of *Brahmacharees* and *Brahmacharinees*. The *Kanya Gurukula* at Dehra Dun is an institution of this type. It provides for the education of Hindu girls in the Vedas, the Upanishads and the Gita, in Sanskrit Literature in Hindi, in Indian, Asiatic and European History, Economics and Civics, Midwifery, Child Nursing, Psychology, Domestic Medicine, English, Embroidery, Music, Home Science, Hygiene, Comparative Religion. All the girls, no matter what the caste, creed or the social status of their parents are, are treated on a footing of equality as regards diet which is simple, nourishing and wholesome, free from all stimulants and irritants. The girls there must wear always *sudh Khadi* and put on no ornaments. All have to perform bodily exercises, devised with special reference to the physiological and psychological

New experiments in
Girls' Education

A. *Kanya Gurukula*

Courses of study in the
School



1. Lajam Drill. Kanya Gurukul, Dehra Dun.



2. Lathi Play. Kanya Gurukul, Dehra Dun.



needs of girls and with due regard to their differences in physique. The little girls are taught rhythmic drill, various games of skill, strength and endurance. The senior girls are taught Lajam, Lathi, Dagger-play, Boxing, Basket-ball and Gymnastics. This is the special feature of this institution; the various graceful exercises and dances are nicely executed to the accompaniment of music.

Religious instruction is compulsory throughout from the first to the third year of the college. The eighth class examination is known as *Adhikari* Examination and the girls are examined in the following subjects :—

- (i) Sanskrit,
- (ii) Arya Bhasha, Hindi,
- (iii) Religious instruction,
- (iv) History,
- (v) Arithmetic (with Geometry, Parts I and II and Algebra, addition, subtraction, multiplication, division and simple formulas for the beginners),
- (vi) Art (Instrumental music),
- (vii) Sewing, Knitting and Drawing, and
- (viii) Any one of the following languages :—Bengali, Gujarati or Marathi.

Geography is taught only in correlation with History. Algebra is begun in Class VIII only and only the elementary portions of it are taught; and after that they do not continue it. The medium of instruction in the school is Hindi. The standard of Sanskrit and Hindi is rather high.

Only those pupils who get through examinations in these subjects can join the college department.

College Department

The Gurukula University grants a certificate to the successful candidates in the final years and after that they are to appear for the *Snatak* Examination. They begin English only when they enter the college department. The subjects that are taught in the first-year class are Religious Instruction, Sanskrit, History, Psychology and English. In the second-year class instead of Psychology they are to take Home-nursing and Mid-

wifery, the rest being the same. In the third and the final year they have five subjects :—Religious Instruction, Literature, History, English, Philosophy and Comparative Religion. English that is taught in the college during these three years is of the Matriculation standard. One year after the *Snatak* Examination is passed, they can, if so inclined, sit for the *Vidya-Vachaspati* Examination which is equivalent to M.A.

I deem myself fortunate in being a guest there for about two days. Those two days, I think, I shall remember as long as I shall live. I reached the place in the evening and a nice little cosy room was given to me attached to the staff quarters. I was quite comfortable there and felt as if I was among my own people. Then I went to Acharya Ram Deva who was very affectionate and kind to me; we talked for some time about the institution and its organization. Then we went to bed after our meal which was very simple but at the same time very nicely prepared. Early in the morning at about five I awoke by some sweet, soothing voice. I got up and came out of my room. Being enchanted by that sweet melody and specially at that hour of the day, I proceeded towards the girls' hostel. The girls had all taken their bath by that time and were performing their *Sandhya* and *Agnihotram*. It was a novel sight, indeed, to find these girls, both juniors and seniors, sitting in groups with big fires in front and uttering Vedic Hymns. I was standing there all the time watching the girls with mixed feelings. After the prayer they sang the songs composed by themselves; then they had their breakfast. Their lunch time was between 9 and 9-30 A.M. when they get dal, chappati, vegetable curries, milk, etc.. Each girl gets half a seer of milk and a chattak of ghee everyday. In fact no pains are spared to turn out a strong, healthy, well-built young woman who will be efficient in household work and be able to bear all the strains of social life. They become skilful in cooking, proficient in embroidery and feminine craftsmanship and fit to take up all the duties of good and capable mothers trained in midwifery, home nursing, domestic medicines, etc.

I had the opportunity of seeing all classes. History is taught up-to-date. Acharya Ram Deva and I put questions to



3. Girls enjoying their off-time. Kanya Gurukul, Dehra Dun.



4. A class at worship : the girls in front are performing *puja* ;
others joining them in saying *arati* and hymn.
Kanya Gurukul, Dehra Dum.

the girls about Indian Politics, warfare between Italy and Abyssinia, China and Japan, etc., and they satisfied us with prompt answers. From the answers to questions put to the girls of higher classes, it appeared that the medium of instruction being the mother tongue, the girls could grasp easily even intricate subjects and had the power of independent thinking.

It is entirely a residential school with 225 girls. Tuition is absolutely free there. All inclusive maintenance expenses, charged from the guardians, are at a uniform rate of Rs. 15 a month. The thing that specially struck me was the atmosphere of simplicity and purity of this institution. As a casual visitor passes along through its enchanting walks and looks around, he comes to a spot all on a sudden and finds a group of girls with intelligent looks and healthy, beaming faces, learning their lessons among the leafy bowers under a shady tree which calls up the picture of an ancient hermitage.

There is another institution known as *Kanya Maha-Vidyala* in the old city of Jallundhar, Punjab. The present site of this institution comprising 35 acres with beautiful orchards and extensive play grounds is quite charming and ideal for an institution of this kind. It is away from the busy bustle of the town. Before this spot was chosen as the present site of this institution it was all a desert area abounding only in small sand dunes and bushes. But now all these have been turned into a smiling garden. Snow-clad peaks of the Himalayas on the north are a magnificent spectacle on clear days, while the lower, dark-green foot-hills of the Shivaliks present a beautiful contrast to those higher and brighter altitudes. The *Kanya Ashrama* (Boarding House) has been built at a cost of about one lakh and a half Rupees. It is the home of the resident students with a real home atmosphere.

Here all instruction is imparted through the medium of Hindi. Sanskrit, Hindi, Mathematics, Drawing, History, Geography, Economics, English, Music, Painting, Sewing, Knitting, Domestic Economy, Cooking, First Aid, Nursing, practical Home-Gardening and Spinning make up the curricula. Along with secular education instruction in morals and religion

(from the Arya Samajist point of view) is also given from the lowest to the highest standard. It is compulsory for all.

This is a purely residential institution. But as they have recently started B.A. classes they admit a few day scholars. The strength of the institution is 200 at present including the college girls. It maintains an Orphanage and a Widows' Home, but these are quite separate from the *ashrama* proper which is reserved for unmarried girls. In the history of social reform and female education of Northern India the *Kanya Maha-Vidyalaya* plays a prominent part.

Another school of the new type which I visited was at Baroda.

*C. Arya Kanya-Shala,
Baroda*

Mr. Anandpriya Pandit was the Secretary of the institution. The school was started only 9 years ago with 20 girls and almost without any resources. Now it has grown into a flourishing institution with nearly 350 girls. It bids fair to become one of the most important constituent colleges of the proposed Aryan University of India. An old dilapidated dying mill with a rickety structure was the first house where this institution started. The chimney still stands as a relic to tell the history of its past. To-day it is a residential school entirely; the premises of the old mill have been remodelled and to it a new double-storied verandah has been attached. This great structure has four big halls with an accommodation capacity of 200 boarders. This is the main hostel.

I went to the *Arya Kanya-Shala* in the morning. Some of

Physical Education

the girls were reciting some Vedic Hymns and some again were having their drill

classes. Physical education of this institution deserves special mention. The feats of Archery, Lathi-play, Dagger-fight, Bhala and other exercises were wonderful. Here for the first time I saw a girl lying down on a table and shooting simultaneously at two targets in two directions with two bows, one with the two hands and the other with the feet. She succeeded in hitting at the two aims. Then another girl came forward blindfolded and succeeded at the first attempt in shooting down a stick taking her aim from the sound only. The third feat that was witnessed was still more difficult. The girl who was to shoot down a stick



5. Archery. Arya Kanyashala, Baroda.



6. Lathi Play. Arya Kanyashala, Baroda.



7. After the School. Arya Kanyashala, Baroda.

by an arrow touched it first with her hand. Then she was blindfolded, and taken to the centre of the hall from where she shot it all right though she took a little time to adjust the distance by a few trial shots.

I had a really delightful morning that day in that school. Physical education in this institution comes first and then the general education. The first aim is to build up a healthy and strong body able to bear all the strains of a life of activity and usefulness in society. Each girl is given one pound of milk everyday. As milk in the vegetarian diet is the chief factor of nutrition, the daily consumption of milk in that institution is ten maunds. Each girl pays Rs. 14 a month and this includes all the expenses of their board, lodging and tuition.

The institution has three departments altogether; the primary course covers the last four classes and the middle and the high school course extends from classes V to X; the college course takes three years more. There is an examination at the end of the 10th year. It is known as *Visharada*. Three years after this examination, the students have to appear at the final examination which confers the Degree called *Bharati Alankrita* which is equivalent to our B.A. The *Visharada* Examination comprises the following subjects :—

Sanskrit, Religious instruction, Hindi, Gujarati, Arithmetic (elementary), History, Geography, Drawing, Painting, Music, Sewing and English. Choice of subjects is given when they enter the college, Sanskrit and Religious instruction being compulsory throughout the school and college courses. It is nine years only that they have started the school but within this short time they have made considerable progress.

The following experiment works on a much higher plane. It aims at a higher synthesis of all the essential elements of human culture by which the human soul seeks to discover and understand the fundamental unity of mankind (irrespective of all differences due to nationality, caste or creed)—a unity which is comparable to the material unity of this universe. Here educa-

D. Viswa Bharati,
Shanti Niketana

tion aims at building up a community in which each individual can achieve the harmonious development of his full personality through proper sharing in the common life. To this institution students from different parts of India come; here teachers from different countries with different culture levels are engaged in the work of education; here the East and the West, the North and the South, all meet together to make the student realise the oneness of the human spirit. Here all the best influences of Society, Nature and Religion are harnessed in the cause of Education.

The purpose in founding the new institution at *Shanti Niketana* can best be described in Dr. Tagore's own words:—

“ The spirit of the *Tapobana* in the purity of its original shape could be a fantastic anachronism in the present age. Therefore to be real it must find its re-incarnation under modern conditions of life, and be the same in truth, not merely identical in fact.

“ Civilised man has come far away from the orbit of his normal life. He has gradually formed and intensified some habits that are like those of the bees for adapting himself to his hive-world. We often find modern men suffering from world weariness, from a spirit of rebellion against their environment, for no reasonable cause whatever. Social revolutions have their origin in our dissatisfaction with our hive-wall arrangements,—the too exclusive enclosure that deprives us of the perspective which is so much needed to give us the proper proportion in the art of living.

“ Children with the freshness of their senses come directly to the intimacy of the world. This is the great gift they have. For our perfection we have to be vitally savage and mentally civilised; we should have the gift to be natural with nature and human with human society. The relative proportion of the non-civilised and the civilised in man should be in the proportion of water and land on the globe, the former predominating.

“ I tried my best to develop in the children of my school the freshness of their feeling, a sensitiveness of soul in their relationship with their natural *human* surroundings, with the help of literature, festive ceremonials and also with the religious teaching which enjoins us to come to the nearer presence of the soul, thus

to gain it more than can be measured like gaining an instrument not merely by having it but by producing music upon it. I prepared for my children a real home coming into this world.

“ I waited for men and the means to be able to introduce into our school an active vigour of work, the joyous exercise of our inventive and constructive energies that help to build up character and by their constant movements naturally sweep away all accumulations of dirt, decay and death.

“ Fortunately help came to us from an English friend who took the leading part in creating and guiding the rural organization work connected with Viswa Bharati.

“ Most of our boys, when they first came, were weak in body, weak in mind. They brought with them an intolerable mental perversity, the outcome of vitiated blood and a starved physical constitution.....The Brahmin was supercilious, the Non-Brahmin pitiable in his shrinking self-abasement. They sulked because they were asked to do for their own benefit the kind of work that according to their idea of fitness should be done by an ordinary cooly or by a paid cook. They were not ashamed of living upon others but were ashamed of self-help.

“ But in a short time all these were changed. The spirit of sacrifice, of comradeship, the selfless desire to help others came in a remarkably quick time. The logic of facts showed to them the reality of moral principles in life. They now take the utmost delight in cooking, weaving, gardening, improving their surroundings and rendering useful service to their weaker comrades in secret. Therefore instead of grumbling idly in deficiencies, they have to think and manage for themselves. Thus their subconscious mind which, like the tree, has the power to gather its food from the surrounding atmosphere, led to the development of perpetual education. Thus the reasoning faculties were nourished in order to allow the mind its freedom in the world of truth, imagination for the world which belongs to art, sympathy for the world of human relationship.”

Thus it will appear that the Viswa Bharati is a great educational enterprise which is entirely different from others. It is a co-educational institution on a residential basis unlike those

described above, which are meant exclusively for girls. Education is imparted here to boys and girls together. The name of the house where about 100 girls live is *Sree Bhavana*.

Viswa Bharati is a complete educational organization comprising at present the *Patha Bhavana* (the School), *Shiksha Bhavana* (the College), *Kala Bhavana*, (the School of Art), *Sangeet Bhavana* (the School of Music), *Vidya Bhavana* (the School of Research), *Cheena Bhavana* (the School of Sino-Indian Studies) and *Sree Niketana* (the Institute of Rural Reconstruction). The aim of the last institution is to take the problems of the village and the field to the class room for study, and discussion, and to the experimental farm for solution. It seeks to set up a close touch between the villages and the *ashrama* students by offering the former help and instruction to improve the village life by the benefits of associated life, mutual aid and co-operation.

It is only possible here to give a bare outline of the courses of studies. There is a provision for two academic courses running parallel to each other—the Viswa Bharati courses correspond to the Matriculation Certificate, Intermediate Certificate and the B.A. Degree of the Calcutta University. The regular Calcutta University course is also followed. The Viswa Bharati courses are thus varied and lay special stress on the unity of the different aspects of culture and art of different nations. The school course includes Bengali, Sanskrit, English, Mathematics, History, Geography, Mechanics, Everyday Science, Hygiene, Hindi, Urdu, Music (both vocal and instrumental), Dancing, Drawing, Painting, Needle Work, Carpentry, Weaving, Cooking and Gardening. Biswa Bharati *Adya* Certificate Examination is equivalent to the Matriculation standard. The subjects that the pupils are usually examined in, are Bengali, Mathematics, History, English, Geography, Everyday Science, Manual work, and *viva-voce*. It is not only the examination that counts but also the reports showing the individual's progress during the session. These reports together with the marks obtained at the final test determine a pass.

A candidate who possesses the *Adya* Certificate must complete at least two sessions in the Shiksha Bhavana to qualify for the *Madhya* Diploma. This is equivalent to the Intermediate



course of the Calcutta University ; the subjects are English, History, Civics and Social Service Work comprising a course of practical training in villages, General Knowledge with special reference to extension classes, Special Bengali for the non-Bengali students and an advanced paper on Bengali for the Bengali students and any one of the following optionals :—Sanskrit, Persian, Pali, Bengali, Hindi, Urdu, German, French, Mathematics, Botany, Physics, Chemistry, Logic, Psychology, Music, Fine Arts, Handicrafts, Hygiene and Nursing.

The final or the *Antya* Diploma Examination is equivalent to the B.A. course. It consists partly of written papers and partly of a thesis. The subjects are English, Bengali and one of the subjects in Group A and one of the subjects in Group B in which the thesis is to be submitted.

GROUP A.

Sanskrit, Pali, Persian, History, Mental and Moral Philosophy, Linguistics, Economics, Mathematics, French, German, Bengali and Fine Art.

GROUP B.

Sanskrit, Pali, History, Social and Political Science, Mental and Moral Philosophy, Linguistics and Bengali.

Except Bengali, no subject can be taken twice from each group.

The *Sangeet Bhavana* aims at providing instruction in all the branches of Indian Music, vocal and instrumental, and in Dancing. The system of training in the *Kala Bhavana* (the School of Art) is on the studio line, where teachers and students work together. The course extends over a period of five years. The *Kala Bhavana* has its own Art Library, Art Gallery and an Art Museum. In the *Sree Niketana* Rural Reconstruction Department, some of the village arts and crafts are taught such as Lacquer work, Book binding, Leather work, etc.

Next, the *Vidya Bhavana* is the School of Research. This is meant for the advanced scholars who intend to pursue the higher studies and carry on investigations.

The pupils are awakened before sun-rise. They clean their rooms, have their morning baths and with a light meal get ready

for their day's work. They come out and chant together some Sanskrit Hymns, selected from the Upanishads, which is followed by a song of Rabindranath. There is no class room, the classes are held in the open air or on the varandahs of the building. After a meal at about 11 A.M. during the heat of the day, the pupils stay in their rooms and work at their lessons, the teacher sitting with them to give them help if needed. Classes again begin in the afternoon at 2 P.M. and continue till 4-30 or 5 P.M. In the cool of the evening various games are played. At sunset the pupils say their evening prayers. Before the evening meals there is an hour which is devoted to some form of entertainment such as story telling by one of the teachers, a lantern lecture, or some amusement performed by the students themselves.

The pupils are trusted very largely to look after their own affairs. They have their own committees, and general meetings to discuss questions affecting the whole school. They have their own courts where laws are formulated and punishments decided upon.

But the remarkable feature of Shanti Niketana is the unique atmosphere which permeates every activity. Shanti Niketana is situated at a quiet spot in the middle of a large stretch of country with wide open plains stretching to the horizon on all sides. "Under the wide starry sky there is peace to be found for the restless spirit of man. At night when the full moon sheds a flood of white peace upon the landscape, one can walk for miles across open country with nothing to obstruct the view, except here and there a neat Sonthal village and on the distant lines of horizon a group of tall palm trees standing like the warning fore-fingers of the guardian spirit of peace raised against all thoughtless curiosity of outside intruders."

It is a new enterprise in which University Education is given to women on special lines suited to their needs and requirements. The medium of instruction is the Mother Tongue. The graduates of this University compare favourably with those of other Universities of India. A detailed account appears in a later chapter on the Education of Girls in the Bombay Presidency.

E. Karve's Women's University

CHAPTER II

RE-ORGANIZATION OF THE SECONDARY SCHOOLS FOR GIRLS

In any discussion on re-organization, the needs and requirements of girls to be educated, should come up first for consideration. To ascertain them educated women of our country should have a voice and a share in shaping the educational policy.

In the first place there should be a Central Advisory Board consisting of women for the whole of India as outlined by the Central Government. This Board should be guided by a well-defined policy with regard to

Central Advisory Board
of Women

- (i) the type of general education to be given to girls,
- (ii) a flexible curricula with free electives to suit varying local conditions and social needs,
- (iii) a fixed level of efficiency as regards instruction and discipline,
- (iv) a recognised standard of equipments regarding building, furniture, educational outfits and apparatus,
- (v) adequate provision for physical education and health education, and
- (vi) some training in art and crafts.

A clear-cut Educational
Policy

It should be the duty of the Central Advisory Board to have a regional survey of the different currents of ideas and experiments all over India and abroad and to publish periodical bulletins for the Provincial Committees. It should serve as a clearing house of new ideas on Education and related topics of current history.

Duties of the Board



Under the Central Advisory Board, in every province there should be a Central Committee with efficient women members. Under it groups of educated women in every district should be formed who would be interested in girls' education and have the charge of looking after their education including those attending boys' institutions. Besides this, every 3 years one girl at least from every province should be sent abroad to study the new methods and educational problems on condition that on her return she would serve on the Inspectorate for at least 5 years and give practical suggestions regarding the improvement of women's education in her own province. The Central Advisory Board should be informed from time to time by the Provincial Committees of different provinces about the nature of progress and development of women's education in their respective provinces.

Provincial Committees
for Women's Education

Deputation of qualified
women for studying
women's education abroad

As regards organization and practice in secondary instruction for girls there should be some basic principles for guidance, which are very briefly summed up below :—

(i) The secondary schools together with the elementary schools should constitute the agency for the general education of all girls who are able to profit thereby. It should be concerned primarily with a general and integrating education. The activities of the secondary school should be closely integrated on the lower levels of the elementary stage and should permit differentiation in the upper to meet individual differences in interests and needs.

Basic concepts regard-
ing Re-organization of
Secondary Education for
girls

Secondary Education to
serve as a living link
between Elementary and
University Education

The curriculum should be so organized and constructed as to ensure the flexibility needed to meet the varying interests, needs and capacities of the girl student population.

Secondary Curriculum

There should be adequate provision for specialization when general education in a given area reaches a definite level. The beginning and degree of

Scope of Specialization



specialization should depend upon the girl's aptitudes, interests and capacities as well as on the needs of society for the contribution she may be expected to make.

(ii) The programme for secondary education should be guided, by and contribute to, the achievement of the general objectives of education.

Objectives of General Education to be realised in the Secondary stage

(iii) Secondary education should recognize, as its fundamental objective, the growth of the individual in the direction of a realization and an appreciation of the social implications of democracy. The programme for secondary education should give major consideration to the development of attitudes, skills and habits which will contribute to the improvement of society and to greater ability on the part of the student to make proper adjustment to that society.

Socialization of Secondary Education

(iv) Instructional procedures should be such as to stimulate the development, on the part of the students, of ability, self-direction and the creation of attitudes and habits which will promote the practice of self-education.

Aim of Instructional Activities

The most needed change in the improvement of the conventional system of secondary education in this country is perhaps a revision of its educational procedures.

In secondary schools at the present time individual instruction is generally minimized. Group instruction at this level has little justification in the activities of craft education. If group instruction is followed in craft teaching, individual interest, individual thinking, and initiative will be suppressed. In the secondary grade full opportunities should be given to the individual to follow up one's own interest and thereby develop one's skill and ability. Every class-room should be a laboratory. It should have its own library, including books, pamphlets, periodicals, newspapers, reference literature, etc., so that all the tools of thought may be available for the student all the time to work out

Revision of Conventional Secondary School Programme

Individualizing Education in the Secondary stage



his or her own plans. Under this laboratory plan the teacher will become the Director of Study Procedure and act as a counsellor or guide to the student. The teacher should direct the student to select the activities and materials for study, in setting up study-plans and thereby achieving the objectives of the programme. This proper guidance should be recognised as a major function of secondary education.

(v) In the next place the programme for secondary education should be organized to give maximum recognition to a functional integrated plan or departmentalization. The conventional secondary schools are organized on the basis of subject matter areas, each more or less independent from the others. Primary importance is given to the subject matter rather than to the child. The science programme, for example, consists of segregated unitary areas called Biology, Chemistry, Physics, Zoology, Botany, etc. This should be removed. In the new Matriculation course on General Science adopted by the Universities of Calcutta and Bombay, the customary boundaries of specific sciences have been cut across and a functional relationship between them has been set up. The departmentalization of the secondary school subjects should be organized on the basis of natural coherence with certain specific subjects as the core study.

A scheme of correlated studies has been outlined in Appendix (H), showing the groups of subjects integrated for teaching purposes. It covers the Matriculation, the Intermediate and the B.A. stage.

(vi) The Secondary school should permit and promote active participation by students in the organization and control of the school administration. This can be achieved through students' Councils, Committees, Clubs, and other societies for self-government.

Thus (A) there should be a society-centered programme in preference to the child-centered or curriculum-centered programme and (B) there should be adequate training for citizenship.

(A) *Socialization of Secondary Education*

To devise a society-centered programme of secondary education it is necessary to plan the course of instruction in such a way that it may be individualized and curriculum units may be organized in terms of student activities in the society. In such a scheme the special interests, abilities, and needs of the pupils have to be re-organized and education need be linked up with the "living present."

A society-centered programme and its implications

Such a type of social education develops good character and personality; it helps the students to adjust themselves to society later. It satisfies the social impulses of the students through worth-while social activities; it gives social training outside the home; it teaches the children how to use their leisure; it recreates life relations between classes and between the home and the school. Above all, it broadens their outlook on life which is most essential for adapting them to the changing social environment.

Aim. of Social Education

It is a naturally satisfying process of training for social function

Social education should be given not through factual discussion but through active participation in social activities, such as Class parties, Class picnics, Hobby fair, Pet show, Dancing, All-school party, School circuses, Parents' afternoon, Mother and daughter party, At-home to parents, All-school ceremonies, All-school exhibition, School orchestras and School music, Festival, Play-day, School Co-operative societies, School teams and so forth.

Training through real social activities and not through factual discussion

Types of such activities

The amount of responsibility shouldered by the students should vary with the age and level of attainment. It is the life of responsibility and freedom that educates. Teachers' responsibility should gradually merge into the pupils' and diminish with the rise of their age levels. It is surprising at times to find the extent to which even first-grade children carry on by themselves. The entire tea, for

Development of Social Responsibility



example, should be built round the idea that the children are entertaining their mothers and they themselves are the hosts and hostesses. Then it will not be difficult to appoint committees to carry on various activities connected with it. One group may be responsible for the menu, another for the articles of food, and a third one to look after the dishes, one for decoration, another group for service and so forth. The more is the responsibility

Traditional dualism between the curricular and extra-curricular work to disappear

entrusted to pupils, the better will it be for their education. The great point, one must remember, is that the traditional dualism between the curricular and extra-curricular

activities should be avoided and an integration of this dual aspect of student life need be brought about.

One of the best examples of socialization can be taken from

A concrete example of Socialized Institution Japan. In 1921 Mrs. Hani with 26 pupils formed her *Jiyu Gakuen* or "School of Freedom." It is a secondary school for girls from 12 to 19 years of age.

Mrs. Hani of Japan recognized that young girls have a concrete desire of building up an atmosphere of healthy and helpful living. She helped her pupils to realise this atmosphere in their school education. She further recognised that each individual is endowed with an independent personality. Families or communities should therefore be organized on the principle of mutual respect and assistance.

This attitude towards Secondary Education induced Mrs.

Family System in a Secondary School Hani to start a Secondary school after the model of "family society," where different families shared its management. She allowed all the family units to discover for themselves the ideals of a good community within the school. The 26 girls were divided into five families which met once a week with Mrs. Hani as adviser. Occasional conferences were held where the girls were trained to think on their ethical, social and life problems.

This institution has now over 500 students divided into a good many small families. The school has no clerks, nor servants for manual work. The school budget is prepared by the students ;



they keep accounts of incomes and expenditure attendant upon their daily life. The sanitary and municipal work, provision for food are entirely left to them. These duties generally take the place of lessons on home-keeping.

Each class is divided into small families of 6 or 7 with a group-leader. These leaders change from day to day so that each member has a chance once a week of becoming a family-leader and a class-leader once in 6 weeks.

The central executive body of the Students' Committee consist of 30 representatives from different families who serve in turn for two months. Each member learns the art of ruling and of being ruled.

Much attention of the students is given to the co-operative movement. Starting with a paltry sum of £5, the fund has grown in six years to £15,000. Those graduates who pass out of the school start settlements in neighbouring villages. An exhibition was opened by them called "The Rationalization of Home Life" which created a stir in Tokyo and had to be repeated in many other big cities.

This aspect of socialization has to be introduced into our secondary school system, to bring it into live touch with the life of people in the rural areas.

(B) *Training in Citizenship.*

The next fundamental concept in secondary education of girls as well as for boys is the training for citizenship in a democratic State. There are few schools which do not claim to include, in the aims of Education, that of training in citizenship. But only recently much attention has been bestowed on what it means and implies. (i) It implies training in the moral qualities necessary for the citizens of a democracy, (ii) the encouragement in clear thinking in everyday affairs and (iii) the acquisition of the knowledge of the modern world, usually given by means of courses in History, Geography,

Implication of Citizenship in a Democratic State

What it signifies



Economics and Public affairs. As regards the last item enough has been said by eminent men and women of today.

The first point need be clarified :—

Moral qualities generally include “ a sense of social responsibility, a will to sink personal and class interest in the common good and to take a full share in the work for the community, a capacity for independent judgment, a love of freedom and a preference for the methods of persuasion rather than force.”

Development of moral qualities

Now the problem arises : How are the schools and colleges to develop these qualities in the pupils?

There are some institutions where the activities are planned deliberately to this end. The living of a corporate life at school offers great opportunities as a preparation for the life of a good citizen. Children are encouraged to appreciate and share in the high social ideals of the school community and to recognise the value of freedom in which order and discipline are preserved in the common interest. Most of the English schools make it their aim to develop individuals who can use freedom with caution and wisdom.

Development of the concept of citizenship through the social life of the school

Use of Freedom

Many schools are also carrying out experiments in the wider extension of freedom both within and outside the class-room.

Loyalty to the school implies the team spirit which is so common in games. It has to be evoked in the class-room too through co-operative methods of work.

Team spirit and Loyalty to school

A sense of responsibility is best developed by giving pupils some freedom to take up certain types of work in the direction of their interest and by seeing that they do it with happiness. By electing their own leader and obeying him• loyally they do receive some invaluable training in the exercise of their own responsibility.



8. Rural Uplift Work by Ashram boys in the Education camp. Sarisha, Bengal.



9. Students of the St. Christopher's Training College, playing with the children of an outcast village, Madras.

When the teacher himself has the real spirit of citizenship, he can evoke in his pupils an interest in civic affairs. He can use opportunities of directing the attention of his pupils to the duties and obligations to the life of the community.

The loyalty of the child to the school society gradually shades into loyalty to the family and the community or to the State. The teacher should always try to make the pupils conscious of the needs of the wider community outside school and prepare them properly for those needs.

Some schools in India—but they are in a minority—are taking up this problem and are carrying out interesting experiments. In Madras the girls of the Queen Mary's and the Womens' Christian College go to the nearest villages, teach the village girls principles of Elementary Hygiene, Mathematics, etc. They seek to improve the condition of their small cottages. The boys and the girls of the Sarisha school, Bengal, are kept busy during some part of their vacation in clearing up jungles and bushes to drive out malaria. A detailed account of all these institutions will be given later. Similar experiments have been started in many schools in India where school children pass a part of their holidays in rural uplift work.

The next important point in the scheme of re-organization is the medium of instruction. In most of the secondary schools and in the universities the medium of instruction has so long been English. In fact, the Osmania University gave a great impetus to the movement for making the mother tongue the medium of instruction in the University. To be the first to recognize an Indian language as a fit medium for University Education and to have made the University, founded on that principle, a centre of modern research and investigations, in the theoretical and applied field of science including Physics, Chemistry, Zoology, Civil Engineering and History, are accomplishments for which India must be grateful to H. E. H. the Nizam. The importance of the step has not only an All-India significance but it promises a



great international future for the University. In recent years the Calcutta University has made provision for making the mother tongue the medium, in the secondary stage, up to the Matriculation. Other provinces have also adopted the same principle. The result has been a great enthusiasm for the production of suitable books in the mother tongue.

Simultaneous with the introduction of the mother tongue the University of Calcutta started an organization for compiling and standardizing the vocabulary in Bengali of all the technical scientific terms in Mathematics, Physics, Chemistry, Botany, Biology, Geography, and Astronomy and some other subjects. This has helped the production of good standard Text-Books in Bengali.

The Calcutta University has started spelling reform of the Bengali language so that the forms of words in the language may be much simplified.

These three attempts—(i) to make the mother tongue the medium of instruction, (ii) to enrich the vocabulary by standardizing technical terms in the mother tongue and (iii) to simplify the forms of words by spelling reform—are the triple activities that have arisen from the one great natural desire to re-instate the mother tongue in its proper place as the best instrument of education.

In course of the last 150 years in Bengal and elsewhere the study of English has been given an importance far out of proportion to its utility. The teaching process took an abnormal and perverse direction. The result obtained was almost disappointing. By making a foreign language the medium, ideas became devitalized and distorted, originality of thought hampered and energy and time frightfully wasted. The students learn but they fail to understand much of what they learn. They accumulate knowledge but this knowledge does not become active thought. It is something like passive, dead, inert matter tied up in parcels of class notes which are packed into students' minds as if they were baskets to be filled.



10. Social Work. Women's Christian College, Madras.

“ It is necessary,” says Sir P. C. Roy, “ that the attention of the country should be clearly drawn to the colossal waste of energy and natural intelligence which we allowed in the past by our scheme of education.”

Huge waste in the Secondary and the University stage

There is no bifurcation of studies, no training in art and crafts. There is everywhere a mad rush for general English Education ; thousands of students after passing the Matriculation flock to the University clamouring for the same type of literary education.

“ The two Universities of Calcutta and Madras,” adds Sir P. C. Roy, “ have become two huge factories for mass production of graduates. This inordinate, insane craze, almost a mania, for securing a degree, has been working infinite mischief ; it has become almost a canker eating into the very vitals of our intellectual life and progress. A serious drawback, incidental to and almost inseparable from the present ill-understood and misconceived notions of University Training, is that the young men and women, thus turned out, betray as a rule a lamentable lack of initiative, resourcefulness and pluck when they are thrown upon the world and have to fight his or her way through it.”

Mad craze for University Degree

While there is a gain in quantity there is a corresponding deterioration in quality. The average graduate knows little and cares to know less beyond the irreducible minimum required for passing the Examination.

Quantity *vs.* Quality

All this is due to the use of a foreign language as the medium of instruction. The student must be mentally alive. His or her thought must be set free in the class room from the cramping and stifling effects of instruction through the medium of English. Mother tongue should be the medium of instruction in all stages of education.

There are still people who insist on English as the medium of instruction in the school as well as in the college. They believe that “ the idea of political and civil freedom is practically alien to the genius of

Advocates of English Medium

indigenous languages. Their main contention that the English language and literature have taught us the value of political freedom and have been a great emancipating force, is only a half truth which is far more dangerous than an open lie. Millions of Indians have fought hard and long for liberty, who were utterly innocent of the language that Shakespeare spoke. Besides this, it should be noted here that the most ardent champions of national education want English to be taught in all the high schools and colleges, as a compulsory subject. Only what is insisted upon is that other subjects should be taught through the mother tongue as is done all the world over outside India.

Another necessary factor of education is the environment of national mind. But unfortunately we have not had the opportunity of cultivating it in India for over a century and such a privation can never be compensated for by the establishment of law and order which is merely an imposition from outside. In our schools and colleges neither the teachers nor the taught are free to think and act. The teachers cannot talk on politics freely, they cannot even narrate the facts impartially and boldly. Free discussion therefore between the teachers and the pupils on politics, on social problems, on the harm arising out of communal impulses is hardly possible. The school or the college has thus to work in isolation. Ideals of national development, education of the masses of people to make them strong and efficient citizens and the growth of a spirit of criticism of all the existing social and religious values are tabooed in our schools and colleges.

The atmosphere must be made healthy and bracing; there must be room for teachers and pupils to breathe fully, to make their little contribution to the social life outside. All unwholesome restrictions, working underground or in an overt manner, should be removed without a moment's delay. The students' minds must not be caged nor those of the teachers'. The teachers have only to point out to their pupils what they or the State consider is the best way. Having done so they have no right to curb their pupils' free thoughts and feelings.

Environment of national mind

A real atmosphere for National Education

This does not imply that the pupils must not be subject to any discipline. No school can grow without it. But discipline should come from within, from inner springs of thought and action like all forces of natural growth. There must be healthy social relationship between the teacher and the taught, none of them should be subject to espionage.

The fact is that hitherto they have been in an atmosphere subtly anti-national. This should now be dispelled. The students should know that the cultivation of nationalism is not a crime but a virtue.

This topic brings us to the great scheme of national education—only recently formulated under the name of the Wardha Scheme of Mahatma Gandhi.

I was then at Bombay when the Conference and the Committee gave a shape to it. It has since been discussed all over India and outside.

This Scheme suggests that the present educational system is defective in its uniformity of the curriculum and lack of choice and bifurcation of studies. In order to do away with this defect the Committee might be accused of repeating the same defect in their Scheme in another form. The only option that they have allowed in their Scheme is as regards the basic crafts and none as regards the literary subjects which are more than a dozen in number. It is like the swing of a pendulum from one extreme to the other. To avoid the predominant literary bias, the Scheme gives too much emphasis on the art and crafts bias.

The Wardha Committee asserts: "Modern educational thought is practically unanimous in commending the idea of integrating in children's education some form of practical instruction." That does not mean, however, that the vocational bias should dominate, particularly in the earlier stages. The Committee suggested that a basic craft should occupy 75 per cent. of a seven-year primary course. In other words, justifiable dissatisfaction with 'literary' extravagance which had produced such unfortunate results in the past, threatens to take us to the

other extreme to a degree which we fear may prove equally unfortunate.

Other grave defects that have been pointed out in this great Scheme of education for national reconstruction may be summed up briefly :—

- (i) No special education for girls.
- (ii) No provision in the Scheme for the teaching of a foreign language like English, French or German.
- (iii) Literary education through a basic craft.
- (iv) Over-crowded curriculum.
- (v) Disproportionate distribution of time.
- (vi) Too rigid a system—no line of separation between the primary, middle and secondary stages.
- (vii) Too much stress on the economic efficiency of the pupil.
- (viii) Little attention to the development of intellectual leadership.

There is hardly any provision made for teaching any foreign language such as English, French or German. Nobody can deny the usefulness of one living foreign language at this stage. A glimpse of what is happening abroad can be had through the mastery of at least one such language.

It is suggested that all literary education should be taught through or in connection with a basic craft. The idea is very strong and sound, no doubt, from an educational standpoint; but it has some limitations in application. All the school subjects cannot be taught in relation to a practical vocation. This limitation is stifling and cannot be put into practice without stretching the scope of the subject too much, or spoiling its appeal to the interest of the child. Too much fetish should not be made of finding out some relation between every subject and a chosen craft.

The curricula of the existing Primary and Secondary schools are already overcrowded. There is no special curricula for girls. The pupils are



11. Training of Volunteers for the reception of Pandit Jawaharlal. Gujarat Vidyapith. Ahmedabad.



12. Midday Lunch. Gujarat Vidyapith, Ahmedabad.

to learn too many subjects and so there is a tendency to curtail some. But the new Scheme also is not free from this charge. It covers many subjects including Botany, Zoology, Astronomy and what not. All these subjects are to be studied by the time a boy or girl completes his or her fourteenth year!

Disproportionate distribution of time

The time allotted is also very unsatisfactory :—

	Hrs.	Min.
The Basic craft ...	3	20
Music, Drawing and Arithmetic ...		40
Social studies and General science ...		30
Physical training ...		10
Recess ...		10
Mother tongue ...		40
	5	30

To many it will rather appear unsound from the psychological point of view. To demand attention from a child for 3 hours and 20 minutes every day in learning a basic craft is almost damaging to child life. He will soon get tired of the job. Again Music, Drawing and Arithmetic have no relation to one another but still they have to be taught in 40 minutes' time. Such is the case with social studies; General Science which includes History, Civics, Religion, Botany, Zoology, Astronomy and a few other subjects have again to be taught in less time—that is, in 30 minutes.

Another charge that is usually brought against the Report is this: it has mixed up the primary, middle and secondary stages and has combined them into one rigid frame-work with "spinning and weaving bias." According to the upholders of this view, hand-work in the primary stage can hardly be made vocational. "It can only be preliminary training," they say, "for the use of the latent powers intellectual, physical and manual of the human machine;" primary education should impart the minimum education so that a child at the end of the course can decide for himself or herself

which course can be taken up for the future. From this standpoint, too, primary education can never be made self-supporting.

The Committee has calculated that a child in five years will earn Rs. 41-13-9 by spinning and weaving, working three hours and twenty minutes per day, *i.e.*, he will earn about 11 as. a month. But one might at once ask whether it is worth while earning 11 annas a month by spending so much precious time of one's particularly precious period of life, *i.e.*, childhood. This would mean a drudgery in the name of education for economic efficiency. It will crush all the beauty and freshness of child life.

Education can be made self-supporting to a certain extent in the secondary stage. The boys, for example, of the wood-work class at the end of the year can produce some useful and saleable articles. The girls of the sewing class can similarly produce petty-coats, frocks, kerchiefs, embroidered pieces, etc. At the end of the year an exhibition or sale might take place where the people from outside may come and buy the things they require. The remaining articles might be taken over by the State. Thus they can have a lump sum, by working only an hour or so per day, and a part of the expenditure on education also might be easily met. But it is dangerous to convert the secondary school to an annexe of the work-shop whereas the normal relationship should be the reverse. Mass production of goods brings in the question of marketing the goods; this question has been discussed in the chapter on art and craft education.

Besides these, there are other material difficulties that we have not yet discussed. How are the teachers to be trained who would possess the ideology and the mastery of the technique demanded by this new basic craft-education? This is a great problem which Eng'land, with her vast financial and material resources, has not yet been able to solve. There are very few technical institutions in India which can take up the problem of training the teachers on such a colossal scale for the success of the Wardha Scheme. A poor

Earning capacity a
criteria of Education

" Earn as you learn "

Secondary school not to
be made an annexe of
the work-house

Training of Craft
Teachers



craft-teacher would tend to produce cripples; all the fine possibilities of the pupil will be nipped in the bud and in the name of efficiency there will be degeneration. There are other problems too: What is to be done to provide books suitable for the purpose? How to raise the standard of teaching so as to provide within seven years the necessary modicum of useful knowledge and general culture necessary for intelligent citizenship in a democracy? And these difficulties are neither less pressing nor insignificant!

The very basic ideal of "earn as you learn" is rather unsound. About higher education the committee is rather silent. All stages of education—Primary, Secondary and University—have to be integrated. There must be common points of living touch. Otherwise the higher and more vital phases of national life would be cut off from all sources of nourishment at the base and will naturally dry up.

Mr. C. R. Reddi, presiding over the thirteenth session of the All-India Educational Conference, said that nationalism without intellectual leadership was nothing and that the University supplied intellectual leadership. Therefore to cripple University education would be suicidal. Referring to criticisms against the modern system of education Mr. Reddi wondered if there is any system of education in the world which is free from defects.

But the Wardha proposals suggest aspects worthy of consideration. It will be an experiment worth trying if we are to get out of the "Slough of Despond." It does not provide a final solution of the great problem of national reconstruction. It never pretends to do it. It does not even claim that it is the only line of advance. The whole Scheme has been placed before the nation. It is for the nation so to modify it as to suit the special needs of the classes and the masses. The living present demands a new orientation to make the best of the machine available and to adapt it more closely at all stages to the obvious needs of national and democratic development.

CHAPTER III

THE CURRICULUM FOR GIRLS' EDUCATION IN THE SECONDARY AND THE UNIVERSITY STAGE

Secondary Stage

The point should be dealt with at first from the physiological and psychological points of view. Regarding the first, there is a decided difference between boys and girls in rate and periodicity of growth and development. Girls are often more robust than boys before the age of 11 or 12, but after the onset of adolescence which occurs, as a rule, shortly after the beginning of the secondary school period from the age of 12 onwards, they are, on the whole, less strong than boys, being more inclined to suffer from nervous strain and more liable to fatigue. Besides this the girls at this stage are more emotional and of high-strung nature.

The boys, on the other hand, are physically stronger and have greater reserve of strength during the years covering secondary education. The medical evidence proves that the girls on the whole, less strong than the boys, being more inclined to suffer from nervous strain and more liable to fatigue. Besides this the girls at this stage are more emotional and of high-strung nature.

These facts should always be taken into consideration in arranging the curriculum. The idea, therefore, of differentiating the games and exercises at this stage for boys and girls is based on sound reasons. Special emphasis is laid on the necessity for exercise; great care should be bestowed in the matter of games for girls between the ages of 14 and 16. Puberty imposes a heavy strain on a girl physically and mentally and she should be protected by all means from strenuous exercise. It has been noticed that the growing girls who were fond of cricket, swimming, etc., in their earlier ages prefer such forms of relaxation as walking, reading, needle-work after their 14th year. It has been found that



the growing girls often do not have the desire for strenuous physical exercise which they enjoyed earlier. Probably they will enjoy them again later after the age of 18.

Girls, therefore, should have kinds of games and exercises different from those of boys after the age of eleven and that also for a shorter time.

Girls to appear for Matric. a year later than boys

Another point should be kept in mind in this connection. It has been said that mental fatigue sets in sooner in the case of girls and that they are more liable to overstrain and worry. To relieve the girls from this overstrain on their

nerves and bodies at this stage two things might be suggested. In the first case, girls should be encouraged to take the Matriculation Examination about a year later than the boys. And in the second case, lesson periods should be made shorter, if possible.

Shorter lesson periods

From the psychological point of view girls are more receptive, more imitative, more amenable to discipline and more conscientious in their work than boys who are on the whole more independent, unruly, original and creative. Though there is little difference in intellectual capacity between the sexes, there are noticeable divergences in emotional response, as indicated by the degree of interest evinced for various studies. There is weighty evidence to show that the essential capacity for learning is the same or nearly the same between the two sexes. The difference is physical rather than mental. The apparent differences revealed up to the present by psychological enquiry would not seem to justify any serious differentiation in the actual curriculum. But the state of society and the need for some peculiar culture in their case may necessitate modifications and there may be differences in degree, if not in kind.

Psychological differences between boys and girls

It is often complained that girls display more aptitude and taste for the Mother Tongue and Modern Languages than for Classics, Mathematics, and Science with the possible exception of the biological sciences.* It is difficult, however, to determine how

Girls make as much progress in arts and science subjects as boys

* H. M. Stationery Office: Differentiation of the Curriculum.

far such differences are inherent. But at the same time it is undeniable that the traditional method and the quality of teaching also have a very great influence over this dislike of the subject. It is possible also that greater difficulty experienced by girls in dealing with Mathematics may be partly due to their greater susceptibility to physical and mental fatigue, and to their greater interest in concrete subjects which have some immediate and obvious bearing on the facts of every-day life. But if the teaching methods are improved, if Mathematics is taught in connection with their practical life, the dislike disappears.

But these are minor points. Lack of interest of some girls in a particular subject does not mean that the same subject should be eliminated altogether, and that the curriculum also should be different altogether, because of their comparative lack of interest. There was a time when people thought that girls must not be encouraged to have education for that would make them discontented and anxious to leave the home. Girls must not, like boys, be subjected to an oral examination, for 'modesty' is the ornament of the female character. Girls must not be admitted to the same written examination as boys for they could not possibly reach anything like the same standard.

But those days are gone. Women are claiming now equal position with men in political, social as well as in educational fields. In Soviet Russia women are not only estimated equal in all spheres but they do sometimes excel men in physique too.

The girls, therefore, should by no means be debarred from opportunities of development open to their brothers. They should be free, if they so desire, to study any subject of the ordinary school routine accepted for boys. At the same time opportunities should be given to those girls also who do not crave for equal places with their brothers but, on the contrary, prefer the duties of motherhood and the work in homes. Mother-craft is no less important than the literary courses of the curriculum, because in girls' schools one of the most important aims of training is the fitting of girls for the duties of motherhood. Thus we need

Objections to the introduction of the same curriculum examined

Equal opportunities for education for boys and girls

Progressive expansion in all spheres of education



at present a progressive expansion in all spheres of education and not any short-sighted curtailment.*

People criticise and comment upon the existing curriculum from different aspects. In the first place, they say it is too academic and modelled too much on the requirements of those boys and girls who prepare for the university and professional examinations and it fails consequently to provide sufficient contact with practical life. This trend in the curriculum of preparing pupils for the external examinations often obscures the girls' training for motherhood and other household work. The curriculum is too rigid specially in the case of girls. It is desirable that more scope for individual divergence of interest and ability should be provided.

Some points of criticism of the existing curriculum

The curriculum should be based on two major principles :—

Principles of curriculum construction

(1) Appreciation of the living present; with regard to this principle it might be said that the content of curriculum should be so ordered that each individual may have a fair chance to adjust himself or herself to the prevailing conditions of society. (2) The next principle to be remembered is—Respect each individual who is to be educated. Study his stage of development, his abilities and attainments and by providing adequate opportunities for the expression of his interests, make it possible for him to develop all his powers. Every man as well as every woman should be as completely human as his or her native endowments permit, so that each may stand in right relationships to the family and other social groups with all their present-day problems. Whether a woman undertakes the task of home-making or whether she enters business or a profession, her work does not constitute the whole of her functions. She is called also under modern conditions to fulfil the responsibilities of citizenship which will entail the undertaking of useful public work. She is also called, as a human being, to adjust herself to the living universe.

The curriculum for girls as well as for boys should be well balanced. At the adolescent stage, it should include representative subjects from the four fundamental groups, namely, (i) physical

Characteristics of a good curriculum

* Syamaprasad Mookerjee: Convocation Speech at the Patna University, 1937.

education and games, (ii) arts and crafts, (iii) the sciences and (iv) literary and historical studies. But it does not follow that it should be a slavish copy of that for the boys. It has already been said that in outlining the major subjects of the curriculum, the difference should be one of degree though not of kind. What is

needed both in the school and the college is not a long list of separate subjects like English, History, Geography, Civics, Economics and so on, but groups of subjects which are related to each other with close affinity.

This system of grouping has been partially adopted in the University of Madras. The languages there for B.A. are to be taken in conjunction with the cognate subjects. If a candidate takes Sanskrit for example, he will have to take Early Indian History; or Early Muslim History if he chooses Persian or Arabic. So Tamil, Telugu, Malayalam or Canarese are connected with Early South Indian History, or Oriya with Early History of Orissa. The grouping of subjects with regard to their relation is an essential factor in the curriculum.

The curriculum is dominated mainly by the requirements for boys and in consequence, adequate scope is not afforded for the needs of girls who require a greater number of alternative subjects than boys and more freedom of choice too. It is rather unfortunate to find in the existing curriculum for secondary schools in Bengal some differentiation made in the Hygiene syllabus for girls and only cookery, needle-work have been adopted as additional compulsory subjects; curiously enough drawing and physical exercise have been made optional in the higher stage. The curriculum, however, in the Matric. and pre-Matric. classes of Bengal secondary schools has been recently revised and modified by the Senate and many subjects such as music, drawing, painting, needle-work, domestic science, including domestic hygiene have been introduced as optionals. Under domestic science there are seven branches but few schools have seriously taken them up and have made adequate provision for teaching them.

It is a sign of progress, no doubt, that people are getting more and more conscious regarding the development of girls' other side, as the maker of the home, the mother. This aspect was so long ignored in society. Mother-craft, the most important subject for girls' education, has been altogether neglected. But the introduction of this subject into secondary schools is not enough. There should be provision of similar and more advanced courses for women in cooking, dress-making, housewifery as well as home-nursing, social hygiene, child psychology, mother-craft, home-science, and in other social studies. Subjects like these would meet the needs of many older women who would also wish to continue or begin work in Child Welfare Centres or to attend at Centres of Recreation and Social Intercourse.

Provision for some advanced courses makes secondary schooling attractive

Effect of introduction of the new syllabus for girls by the University

Under the new regulations of the Calcutta University the pressure of Mathematics has also been relieved to a certain extent. Those who do not want to go into the details of Algebra, Geometry, etc., can take the other group of Arithmetic which has a section of domestic science. There remains, however, certain prejudice against the intellectual respectability of domestic subjects.

University Stage

What constitutes a good education for the girls at this stage? Should the girls be educated on lines similar to those of the boys or should their education take a different direction?

A girl of the age of 19 or 20 years has her own individuality. A new standard of judgment and an attitude of critical evaluation of social standards are born in her. She has crossed the threshold of child-life and plunged into a life of ' Storm and Stress ' or of " adventure or romanticism."

At this stage of University Education a girl is no longer a dependent human being. On the contrary her tastes, likes and dislikes, emotions and powers of reasoning, are all developed, and matured. She can decide for herself what is right or wrong; she

Girls at the University stage



can reason and find out what should be her own career. She knows, far better than others, her own inclinations.

So at this stage there cannot be only one set line or plan of education for the growing girl. Sexes differ in tastes, likes and dislikes. But so do the individuals within one sex. The majority of women in all countries is for the mission of home life, it is true, but this does not mean that those who develop abilities and inclinations for higher professions, though in a minority, should be barred from those types of higher education.

The career of a person should be determined by one's desire, constitution and abilities within the limits of supply and demand. This is as true of the one sex as of the other. The resemblances and differences between the sexes and between the representatives of each sex should be the chief factor in determining the solution of the problem of their education.

Then comes in the question of the "Living Present" which plays an equally important part in determining the type of girls' education. The changing position of women in modern society should be taken into consideration. One of the most outstanding features of the living present is that women now have a greater measure of economic and psychological independence, freer entrance into the professions, into business and commerce and into the full responsibilities of citizenship in a democratic state.

There was a time when men used to think of women as their inferiors, inferior in intellect, reasoning, and therefore in learning capacity. They used to feel proud when they said that women were not fit for the education that they had, and that consequently they should be left without any education whatsoever. But those old days are gone. The conquest of women's age-long inferiority has come.

In Soviet Russia full equality for women is not only being proclaimed but is also being made an actuality. The Woman is participating in all forms of public work and occupies a secure and important place both in the national economic structure and in the

Choice of career by girls
Needs of the "Living Present"
Women's all-round advancement in Soviet Russia



social and cultural life of the country. She has established herself in industry, agriculture, in science and technical research, in directing production and in state administration. In that country where twenty years ago the overwhelming majority of female population was illiterate there are at present no illiterate women. In all schools women study side by side with men. In a country where a few years ago the doors of higher education were almost completely closed to women, they now play a considerable part in scientific pedagogical work, in advanced academic institutions. Women there constitute now about 17 per cent. of the total number of professors, docents and assistants. In pedagogical colleges and Universities they form almost a quarter of the staff. In a large number of institutions the directors and assistant directors are women. Women form there a large section of doctors, magistrates, lawyers, engineers, technician-constructors and so forth. A large number of women can be found there in the office, factory staff, and laboratory. The proportion of women laboratory workers in the machine building industry is 53 per cent., in the chemical industry 75 per cent.

In the scientific and advanced academic institutions a good deal of distinguished work is being done by women. In many cases women surpass men. No restrictions are imposed there on women, in any field of study. All the courses are open to men and women alike.

At the University stage of education the courses should be as wide and varied as possible and the girls should be given free choice and access to all. No course should be reserved as a special one either for men or women. The lines open to men should be open to women as well, who are fit and able to profit thereby. Those girls who are interested and have the appropriate ability for positions of professors, doctors, lawyers, scientists, etc., should be trained. But others should not be made to spend hours on those torturing subjects for which they have no natural liking.

There should be a place as well in the University for those girls, perhaps the majority, whose mission in life is to be good wives and mothers.

Educated women competing favourably with men

Courses of study for women at the University

Higher studies in Home-Science in the University

They, on the other hand, should be given every facility for training in that particular direction. Provision should be made for organising a Domestic Science Department where the home-makers' and the home-keepers' courses may be carried on. Both the courses could be made of one year's duration at the end of which Diplomas should be awarded. The home-makers' course may comprise bacteriology, chemistry, cooking, dairying, nursing, accounts, furnishing, laundry, millinery, needlework, value of foods, physiology and physical training. The home-keepers' course is chiefly meant for those who intend to go into service as house-keepers, dieticians, etc. The subjects would be the same as above with a few additions. Practical training in both cases is desirable which is not very difficult to arrange for in a residential college.

In the Macdonald College of Agriculture where there is a domestic science department, each girl must manage, without any assistance for one week at a time, the home of the Lady Principal—clean the rooms, prepare the bath and bed, do the cooking, scrub the floor, wash up things, answer the door and keep the accounts.

A Degree course of two years may be started in household and social science, in child psychology, mental and social hygiene and advanced social studies specially in relation to the problems of Indian life.

In the King's College for Women in London two courses run parallel—one is the Degree Course and the other the Diploma Course. The Degree Course is of three years' duration and is meant for the young undergraduates. The Diploma Course on the other hand is meant for those women who have taken their Degrees already in a University on all subjects pertaining to efficient motherhood and the management of homes.

At present the Lady Irwin College at Delhi is the only college in India which has made some provision for advanced study of domestic subjects. In Bengal there should be colleges like this



13. Ironing, Domestic Science Class.
Lady Irwin College, New Delhi.



14. Washing, Domestic Science Class. Lady Irwin College,
New Delhi.



where the women would be able to develop their special aptitudes in directions other than the literary.

But there is a prejudice against or at least a doubt concerning the intellectual respectability of domestic subjects and there is consequently, specially in the University circle, an unwillingness to recognise their equivalence to other cultural studies. This should be removed by all means. There should be two main alternative kinds of courses—one stressing the physiological approach and including a scientific study of dietetics and other related sciences, and the other emphasizing the psychology and social sciences. Planned in this way there is reason to believe that they could provide opportunities for observation and experiment, for judgment, reasoning and invention and in short, for the higher intellectual processes at least equivalent to those of other degree schemes.

Two alternative parallel courses for girls at the University

If these domestic arts and sciences be included in the degree course, the University would increase its claim of universality and would open up new ways along which university teachers and research students could make significant contributions to the further evolution of human society.

Widened scope of the University.

It is generally found that the proportion of girls who proceed to Universities is much smaller relatively to the proportion of boys. The number of women students in universities either tends to remain stationary or drop down in most cases. This discrepancy between the numbers of women and men students is most marked in the faculties of applied sciences. A more general recognition of combinations of domestic and social sciences in the university faculties of applied sciences might reduce this discrepancy by attracting to universities women of high ability, whose interest lies chiefly in human beings and in home and social problems. Some of these would afterwards take up professional duties in health and educational or social services, others would be called to the vocation of marriage, home-making and upbringing of children; but in neither case would the value of their university education be lost.

Reasons for a smaller number of women students in the University



The university colleges for girls whether mixed or separate should be residential as far as possible and have the university atmosphere. Thus the "training that they would receive there, both direct and indirect, would enable them to think more clearly and with less prejudice, to have broader interests, to be more tolerant and to live more abundantly than would have been possible if they had not had the experience of residence in a university. To live in a university atmosphere, to have freedom and responsibility in a student community, to have chances of making intimate friendships and varied contacts with broad cultural movements and to have time and opportunity to study domestic and social problems in all their manifold relations during the formative years of life, should not only lead to a higher level of vocational achievement but should also make possible the fulfilment of women's distinctive function which would appear to be the guiding of individuals in the direction of the next advance in the evolution of mankind."*

Residential provisions
for women at the Uni-
versity

The University atmos-
phere and girls' education

* O. A. Wheeler: Creative Education (University of London Press).



15. Girls staging a drama. Vidyodaya Girls' High School, Madras.

CHAPTER IV

ÆSTHETIC EDUCATION OF GIRLS AND EDUCATION IN ART AND CRAFTS

This is one of the most important aspects of girls' secondary education which must not be missed. The *Æsthetic education in girls' institutions* training of the sense of beauty is one of the greatest functions of girls' education. Upon it the teaching of fine and applied art on the highest plane is based.

The relative neglect of music, drawing, painting and various other forms of æsthetic training is much noticeable in this country. Whatever hand work or craft work is taken up the use of the eye for the beautiful is fundamental. Music and art, hand work or craft work all make extraordinary appeal to children's sense of the beautiful.

Drawing brings the child into close contact with nature and the works of men. It leads to the appreciation of the beautiful in nature and to an understanding of principles underlying all methods of craftsmanship. Much joy comes from appreciation of the beautiful and it is the foundation of that artistic expression which is associated with good design. "A sense of colour, its harmony and balance" need be developed at this stage.

Art and craft work introduced in the school satisfies the innate urge of the pupil to do and to create. By it he or she undergoes a remarkable discipline and training which have a cultural value and at the same time one acquires a certain skill having utilitarian or recreative value. Thus the introduction of these subjects is based on psychological, philosophical, sociological and economic values. We shall be in error if we dismiss these subjects as being only recreative and not satisfying the natural needs of our soul.

Art and craft are so closely related that we cannot separate the one from the other. There are two phases of craft work, de-

sign and execution. In a fine piece of craft work both are essential. As skill develops, craft work becomes mechanical and involves less and less mental activity. Design is the life and soul of craft work. It is that which makes it possible for craft work to be a means not only for developing good taste and aesthetic appreciation but also for providing an intellectual training of real value.

If we look upon art education as a recreation, or schedule it as a remote and technical study, which is out of relation to the rest of our intellectual life, we underrate its usefulness in life. Stress should be laid on the intrinsic value of art in life as a channel for the expression of our emotional life, specially of the adolescents. For this purpose dancing, eurhythmics, speech training and dramatic representations should be developed in the schools.

This is singularly unfortunate when it is remembered that in India, where art was wedded to life in the huts, art and craft education should be allowed to lose its hold upon our schools and colleges. How little is our effort in education to make the youthful mind responsive to the charms of nature and of life so plentiful and so rich in colour and variegated in their expression?

The reason for this neglect is chiefly due to the fact that the sources of supply of art and craft teachers are very poor; their standard of general knowledge and culture, and of proficiency in design and technique is hopelessly low. The training of these craft teachers does not form a part of a national system, nor do they display the enthusiasm and insight which are essential for successful teaching. It is a happy sign of the times that real initiative in Art Education comes from the Travancore University which was founded the other day on 31st October, 1937. In that University the Committee on Fine Art has decided that the Department of Fine Art should proceed to the establishment of a Diploma course which is to be followed by a Degree course in future with the scheme put forward by Dr. J. H. Cousins, organiser of studies in Fine Art in the University, as a basis.



16. Hand work. Loreto Convent, Darjeelings



What has been said above regarding the neglect of art and craft education applies to music as well.

Music

Music has a language with a poetry as noble as that of Dante or Shakespeare or Milton. All the arguments which can be used for the inclusion of literature in the scheme of education may be used with equal force in the case of music. And yet what place has it in our Universities? Marris College of Music at Lucknow is the only public institution in India solely devoted to the study of music and turning out alumni year after year. In Madras, the girls can take music as an optional subject in their B.A. And here in Bengal there is a meagre provision for teaching music even up to the Matriculation examination. It is only in the Viswa Bharati that the teaching of art has reached a higher level.

Craft Teaching for the secondary school should fulfil the following conditions :—

Craft work in the Secondary school—Basic conditions

(a) A continuous and progressive course of instruction with a wide range and variety which should aim at developing special skill.

(b) Craft work introduced should have a social tradition behind to give it a dignity and to satisfy a real need of the homes served by the school.

(c) Worthwhileness of the craft should be manifest to the pupil by making a direct appeal to the pupil's interest and self-expression. It should therefore be scaled down to the varying levels of capacities and attainments of pupils.

The following types of craft work may be taken up by our

Kinds of craft work secondary schools for girls :—

- (1) Needle-work.
- (2) Home-craft.
- (3) Weaving.
- (4) Gardening.
- (5) Pottery.
- (6) Book-craft.
- (7) Basketry (Bamboo and Cane).

- (8) Leather work.
- (9) Metal work.
- (10) Wood carving.
- (11) Printing.

In a large number of schools, some at least of these crafts are taught. But there is no progressive course, nor are there trained crafts-men or crafts-women to make a serious attempt to teach these crafts. There is everywhere a tyranny of half education and the results so far obtained belie the efforts made.

In girls' schools needle-work is an old established craft. It has a substantial place in the curriculum.

Needle-work

The practice of needle-work is almost universal in secondary schools for girls. It appears that it is often practised to the exclusion of other crafts, although the demand for the adoption of a larger variety of the latter is steadily increasing. There appears to be a tendency in most schools to provide opportunities, more or less limited, for the practice of several of these crafts and to allow the pupils to pass from one to another, spending a short time at each and consequently reaching little or no skill in any. An intensive course of work in one or two crafts is likely to be of more educational value than the introduction of girls to a wide diversity of crafts in which they may attain only an elementary skill.

Needle-work is a very useful craft to every woman. It inspires joy and confidence in individual creative work. It should aim at arousing interest of the pupil in planning and making a variety of garments. The course should be graded with scope for individual teaching.

A well-graded course should cover the following broad heads :—Stitching, Fringing, Pattern-making, making of common articles (handkerchiefs, bags, tray cloths, tea cosies etc.), garments (different types for babies), dress-making and embroidery.

Home-craft satisfies a natural urge for home-making spirit inherent in the nature of woman. It

Home-craft

makes a direct appeal to the motherly instinct. There must be instruction in domestic subjects followed by graded practice so that trained intelligence of the girls might



17. Weaving Class. Ushagram, Asansol.

bring order, neatness, health, comfort and happiness to our family life.

Laundry work and Housewifery processes including removal of stains, choice of every-day menu, their balancing and food value, finding out costs, methods of storage, accounts and budgets, house furnishing, utensils, domestic sanitation, etc., should have close touch with every-day life. In secondary schools, post-certificate home-science course may be introduced for girls with special aptitudes in these directions.

Cookery and laundry work are the two branches of home-craft. Very few women, not even those engaged in industry, can escape domestic responsibility; without proper training in the right methods the work of every-day life becomes sheer drudgery that knows neither joy nor leisure. Practical work in cooking should be done in the practical room; reference to recipe books, freedom to choose their own dishes, doing own shopping, bringing materials from home, educational visits to markets and child-welfare centres should be encouraged to set up a live contact with life and society.

Weaving is a great craft the importance of which has been stressed all these years by many men of light and leading in India. It has a great appeal to all. Connected with it, carding and spinning with spindles and spinning wheel, should be introduced in the earlier stages. Starting with paper strips, raffia, tape, coarse wool, or jute twines, one should be led to making usable articles. Gradually the labour-saving methods of weaving pattern may be taken up; scarves, cushion-covers, chair backs, towels, curtains, bags and rugs may be made; tapestry weaving and planning designs thereof, table weaving, and things done on small looms may be attempted.

Gardening is the most agreeable of creative occupations. The garden is the actual laboratory of the school for the study of Botany, Zoology, and Biology. The first study of plant growth and insect life leads the pupil to study life processes. There should be two types of work in connection with garden: first, actual gar-

Gardening and its correlation with other subjects of instruction



den labour; secondly, experimental work connected with science and nature study.

There should be a well-planned course in gardening in the use of tools and materials, with soil tests, manures, testing of seeds, seed grading, study of grafting, layering, pruning, budding, branching, and foliage, vegetable and flower forcing, propagation of plants, cold frame and hot beds.

One important fact should be remembered in connection with gardening. It is a subject which should be closely correlated with most of the school subjects and workshop activities. The lessons in Arithmetic, Geometry, Science and Nature Study and Book-keeping may derive inspiration and vitality from the school garden.

Pottery is the oldest craft. It is as old as human civilization.

Pottery

It plays an important part in every-day life.

It involves very little cost and skill can be acquired with ease. It provides a training of taste in design and decoration. Painting and glazing may be attempted with great interest. Burning may be done in a specially constructed kiln for the school.

Book-craft

Book-craft is the most familiar and most useful to every pupil. It offers wonderful possibilities for the teaching of designs and cultivation of good taste. This is a craft which is liked by both boys and girls and can be adopted as one of the best instruments for the culture of taste and sense of the beautiful.

Basketry

Basketry can be learnt in a short time. In it no skilled use of tools nor any mathematical accuracy is required. Those that have not much patience, nor ability, nor precision required in other crafts described above, might well find delight in this craft. Making of trays, teapot stands, work baskets, mats, weaves like three-rod walling, pair-in-plaiting, circular table mats, floor mats, fixing handles and preparing of cane suit-cases and many other articles of domestic use, may be attempted in connection with this.

The School Printing Press

The school printing press is an excellent instrument of education and it gives delight to pupils; for it enables pupils to do a good many things con-

nected with school activities. It encourages group-work for a common end. Those who do not find much interest in class work, if given an opportunity in this direction, show admirable patience and produce really good results. Its use in every-day life of the school cannot be exaggerated.

Leather work is a suitable craft for normal pupils. Only a few simple tools are needed to enable pupils to prepare many objects of use and beauty. The soft leathers, *i.e.*, split suede, may be used in the upper class with good ornamental effect. In the school leather work provides a common ground for art and craft activities.

Metal work requires hard labour and involves a good many tool operations. Two types of metal craft can be attempted in the school by girls: (1) art metal work usually on copper and brass plates and vases; (2) making common apparatus of every-day science lessons. In good school workshops this craft affords opportunities for cutting, drilling, soft soldering, silver soldering and annealing.

Wood carving presents a variety of opportunities for developing hand skill in the use of edged tools as well as for drawing designs. The latter develops facility to express "ideas of construction and decoration by freehand sketches."

People in India have begun to realise the importance of art and craft work in the Primary as well as in the Secondary schools. But no systematic measures have yet been planned out and adopted in pursuance of a definite policy.

It is desirable that a 'Practice House' at least should be established in connection with every school where the art of home decoration, practical hygiene, budgetting, marketing, cooking, laundry work, book-binding and household work could be carried on. A separate room for each subject should be given if possible. The McKenzie School at Pabna is the only institution in Bengal in which this idea of Practice House has been introduced.

In most schools there should be provision for some craft work under properly trained craft teachers. Those pupils who have special aptitudes for

Leather craft

Metal craft

Wood carving

Practice House

Training of art and
craft teachers

special craft subjects should take up one or two craft subjects. This brings us to the most vital question of having art and craft specialists. In the training colleges for women there should be, if possible, special training courses for girls in these special crafts under properly trained art and craft teachers. It would be better if in some of the technical and industrial schools special classes be opened for giving a training in some special craft work.

In England there are special continuous three years' courses in eight out of the eleven Training colleges for Domestic subjects where house-craft is taught on a scientific basis. There are Craft Training colleges with a two years' course, where the entrant must possess, before joining, a fair degree of craft proficiency.

In India some training courses at least in craft work should be started. It has just been stated that in the training colleges instruction should be given in the craft subjects if possible. Preferably separate training classes should be opened for needle-work, leather-work, book binding, book production, cutting, lettering, wood-carving, art metal work, pottery, modelling, weaving, garment making, basketry, etc.; and the students should be allowed to take one or two of these subjects and receive intensive practical training, in special technical colleges, where proper facilities may be available.

The extent of instruction for craft work in the schools and colleges would show considerable variations because of the different requirements of the locality. The normal period for the completion of the entire course should cover two years. In the first year, the students should have some training in the ordinary course while the second or the last year should be devoted entirely to advanced work in a particular craft. Certificates should be awarded after the proficiency examination at the end of the two years' course.

During holidays Refresher Courses in craft subjects may also be started for those who have already acquired some proficiency. These should include courses in specific branches of craft work. These courses would enable the older teachers to attend for a term thus renew-

Refresher Courses



ing their interest in their specific crafts and bringing their knowledge up to the latest standard.

And lastly, during the transition period shorter courses of two or three months' duration in the training colleges should be advocated for teachers of the secondary schools who show aptitude in special crafts. In many schools it is not possible to provide a specialist teacher for domestic subjects as a full time member of the staff. In those cases it would greatly facilitate the teaching of these subjects, if a certain number of teachers already on the staff attend these courses in a training college.

Shorter Courses

CHAPTER V

PHYSICAL EDUCATION

Health education is the most important part of school work and the greatest attention should be paid to it. But there is very little progress in this direction in Bengal for want of playing grounds, absence of trained instructors and of proper facilities for games and sports for girls. Besides, there is a meagre fund allotted to physical activities nor is there any definite direction of play activities of children by the school.

There is no provision for compulsory medical inspection of pupils nor has there been any attempt to set up school clinics at different centres, distributed all over the country, composed of medical experts and psychiatrists, to diagnose, to provide early treatment of, and to suggest preventive measures for minor cases of physical and men-

No medical inspection
nor school clinics

School clinics help early
diagnosis and treatment

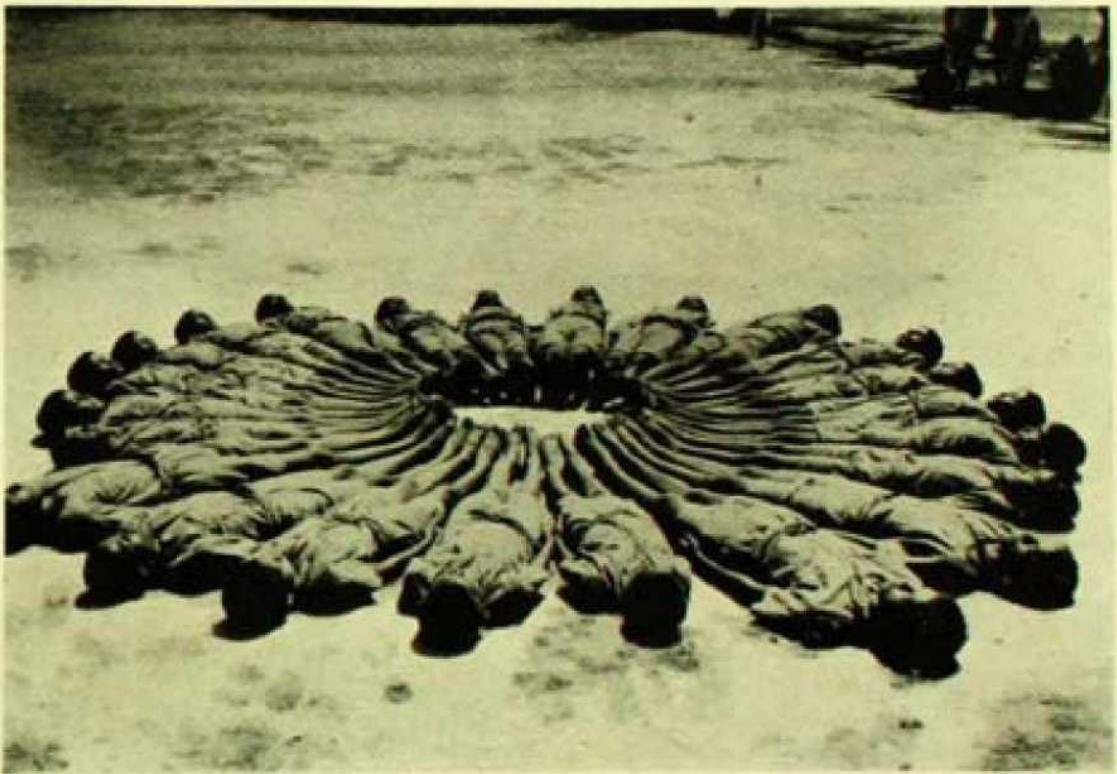
tal maladies. These clinics help considerably to diagnose early all causes of physical and mental retardation and suggest remedies

for timely redress. Thus school clinics are of great assistance to teachers and parents and they ultimately save heaps of money which would otherwise be spent on advanced cases of illness. Cases of malnutrition, calcium deficiency, short-sightedness, astigmatism, defective hearing, adenoids and enlarged tonsils, tooth-decay, falling hair and various mental disabilities can be arrested early, if the teachers and the clinics co-operate.

Remedial measures can only be possible if there be careful medical inspection of children periodically.

Medical inspection

In most of the schools of Bengal it has not yet been possible, on account of public apathy, want of Government help and direction and owing to the meagre financial resources of the schools. The greatest impediment comes from within. People are so much steeped in ignorance and superstition



18. Lotus Formation : Physical Display. Sarada Mandir, Sarisha.

so very orthodox in their outlook on life and so much lacking in foresight and in the spirit of co-operation, self-help and social service, that any attempt at innovation and change is resisted. Infant organizations cannot naturally thrive for want of support.

Apart from the want of medical inspection there is another factor which is worthy of note. Provision should be made by school to invite attention of the parents to the great necessity of a good diet for their children if physical exercises are to bear fruit. Most of the pupils, especially girls in Indian homes, live on poor, unwholesome diet; they spend most of their times in squalid, depressing environment. To neutralise it partially, an attempt has been made by the Bengal Education Department to induce the parents to provide a substantial mid-day meal to children. This has not yet been universally adopted, owing to lack of funds, caste prejudice and general indifference of the parents and guardians to the physical well-being of their children and wards.

It is really a very fortunate thing that for some years the Calcutta University has organized the "Students' Welfare Committee" which through its reports of medical inspection, periodical bulletins on food, exercise, defects of vision etc., and by its free medical service has already awakened the "physical conscience" of the Bengalees.

In this direction Messrs. N. N. Bhose, G. S. Dutt, Buchanan, Miss Burton and a host of workers with them have already done wonderful pioneer work in this province.

There is no health activity carried on in the school and outside except some desultory talks on Hygiene which have little bearing on actual life. Children are not required to adopt measures of practical hygiene, nor to face real health problems of the school and community hygiene and sanitation.

The ideal of physical education of girls is not merely to build up a powerful and healthy body, but also to evoke and foster those personal and inculcation of civic virtues

civic virtues in pupils which would make them better citizens, whether they choose to be mothers of their children or take up social service work, or adopt any one of the professions of civic life. Leaders of physical education all the world over now recognise the closest association of the body and the mind and have come to the conclusion that the education of the one cannot be divorced from the education of the other.

Plato, centuries before Christ, insisted on the introduction of gymnastics of the body and of the soul in his ideal Republic as the twin science for a complete system of education.

Gymnastics of the body and the soul—Plato's view

Physical education and health education should be considered as one compulsory subject in the school courses of students for both boys and girls, and it should be given the status of a major subject like the mother tongue, history or mathematics or geography or science.

Physical education as a compulsory subject in the school

Physical training periods must be either from 4 to 6 P.M. or from 7 to 9 A.M. If not all, at least some of the class teachers also should be specially trained to conduct classes on physical education. In this field also, the main emphasis should be laid on the proper training of teachers and pupil leaders.

Periods for physical education

Physical education has long been in the hands of the people who know little about the physiological and psychological background of such education, who do not fully realize that at different stages of development different types of exercises need be given to girls or boys.

If we want to make physical education an integral part of general education, there should be under the University a college of Physical Education with proper equipments to train physical directors whose Diploma should have the same value as the Arts or Science Diploma of the University. Then and then only we shall be able to turn out ideal citizens of capacity and character that modern life needs most. The same has been emphasized in

A College for Physical Education under the Calcutta University

the Report of Bombay Government's Committee on Physical Education. Any course of physical education to be psychologically sound, according to the Committee, must satisfy the following conditions :—

“ It must harmonize with the psychological growth of the pupils and must be comprehensive. It must be progressive. It must be attractive and it must develop those qualities which tend to make an ideal citizen.”

It is a hopeful sign that drill is being gradually replaced by physical exercise in schools. The school authorities are trying to make physical education systematic and attractive. Many schools have introduced folk dances and folk songs into their programme of physical education. The *Bratachari* movement is mainly instrumental in giving a powerful drive to the revival of folk dances and folk songs. All these activities have made school life more happy and healthy and hence more attractive than before.

But physical culture movement is still in its infancy in this country. It requires a more powerful drive from both the Government and the public. All schools must be well provided with special funds for physical education, with proper equipment for various games and with extensive play grounds for the physical exercise of all the pupils at school and for mass-demonstrations. Where there is a suitable ground Government and Local bodies should either make a free gift of it to the local schools or at least permit its use at a nominal rent. Where such land is not available suitable plots should be acquired by Government for at least a group of schools.

There must be no school without a large playground, nor should there be insistence on strenuous physical exercise without a substantial mid-day meal. There should be regular organization for games, physical education, and a good mid-day diet for girls. These are of prime importance and should have precedence over intellectual education.



The organization of extra-school services also has an important influence on the health of children.

Extra-school services

The principal aim of extra-school work in Soviet Russia is to organize the leisure of the child and the adolescent and fill it with occupations that will contribute to their health

Physical education in Russia

and happiness. Thus various kinds of technical and agricultural stations have been organized where children can satisfy their interest either in social activities or in the mechanical arts or in agriculture. By the beginning of 1935 there were 625 of these stations in the Russian Socialist Federative Soviet Republics; other centres of extra-school work are the children's clubs (there were more than 300 of them in the R.S.F.S.R. in 1935), excursion bureaux, cinemas, theatres (more than 150 in R.S.F.S.R.), different kinds of sports grounds, children's ski-ing stations and swimming baths. In the summer a large number of school children spend their holidays at special holiday camps and sanatoria. Some idea of the extent of this work may be gathered from the fact that in 1934, 60,681 children, both boys and girls, were sent to summer camps from Moscow alone; 3,922 to sanatorium camps, and 13,876 to Octoberist camps. At the same time children's play grounds were organized in the squares, parks and gardens of Moscow and they served as many as 20,000 children daily. In the parks special groups of excursion leaders, entertainers and physical culture and art instructors are selected to serve as models for systematic work with children in all the other gardens, boulevards and play grounds of the capital.

Of great interest in this connection are the statistics that show general standard of health among the rising generations of women. In 1885 the average height of a boy of 14½ years was 141.2 c.m. In 1934, that of a boy of 14 years was 146.2 c.m., *i.e.*, in 5 c.m. taller. The statistics showing the improvement in the physique of girls are even more striking. In 1885 the height of a 14½ year old girl was 143.5 c.m.; in 1934 that of a 14 year old girl was 148.5 c.m. The urge of the masses towards a cultured, healthy and happy life is vividly reflected in the mighty Physical Culture Movement which has swept through the ranks

Standard of health among women in Soviet Russia

of Soviet workers. In Tsarist Russia only a few wealthy young people devoted themselves to sports. In the Soviet Union 8,200,000 people were enrolled in the Physical Culture Movement by the beginning of 1935. The movement in the same year had 2,000,000 women adherents. The following table will show the distribution of men and women throughout the different branches of sports in 1935 :—

Physical Culture Movement in Soviet Russia

		Gymnastics	Field sports	Swimming
Men	...	15.7	23.9	3.7
Women	..	27.7	34.3	5.3

		Volley-Ball	Tennis	Chess	Other sports
Men	...	12.5	1.3	16.4	27.5
Women	..	17.3	2.0	6.4	7.0

Men and women in general are more or less equally distributed throughout the various sports. Soviet women have achieved great distinction in all forms of mass sports. It is interesting to note that among the 2,000,000 women in the Physical Culture Movement there are tens and hundreds of thousands of outstanding swimmers, ski-ers, rowers, ice-skaters, etc. ; among them there are many who are famous not only in the Union but throughout the world.

There is another movement called the " Physical Fitness Movement " which seeks to provide for the right kind of recreation for all ages. To place physical education on a broad basis it is really very important and necessary that during the pre-school stage the necessary foundation for producing a healthy rising generation should be laid properly.

Besides the permanent kindergartens in the Soviet Union there are also seasonal ones—" Summer kindergartens "—in the open air. It is only there that infant education, like all other spheres of education, has become the direct concern of the State. Infant education is out of question in Bengal where people cannot meet the expenses of primary and secondary education of their children. There are at present very few kindergartens in Bengal ; most of them have

Women taking part in sports—Soviet Russia

Physical Fitness Movement in Soviet Russia

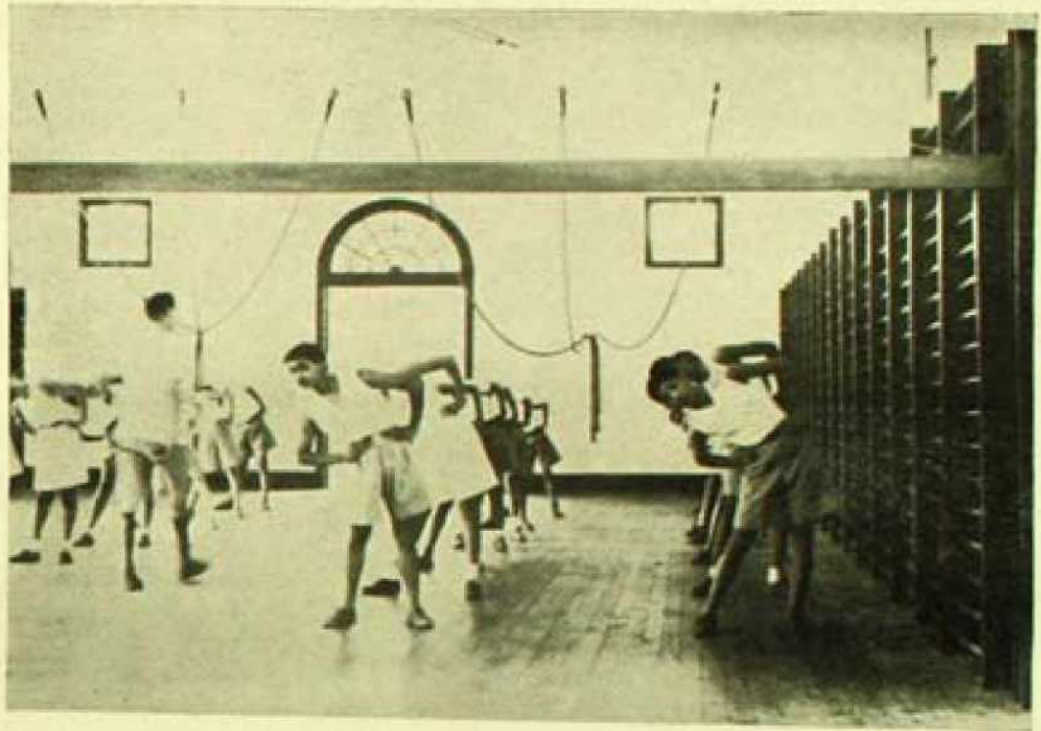
Seasonal kindergartens—Russia

sprung up as a result of private or missionary enterprise. Health of little children therefore during infancy is altogether ignored in our country.

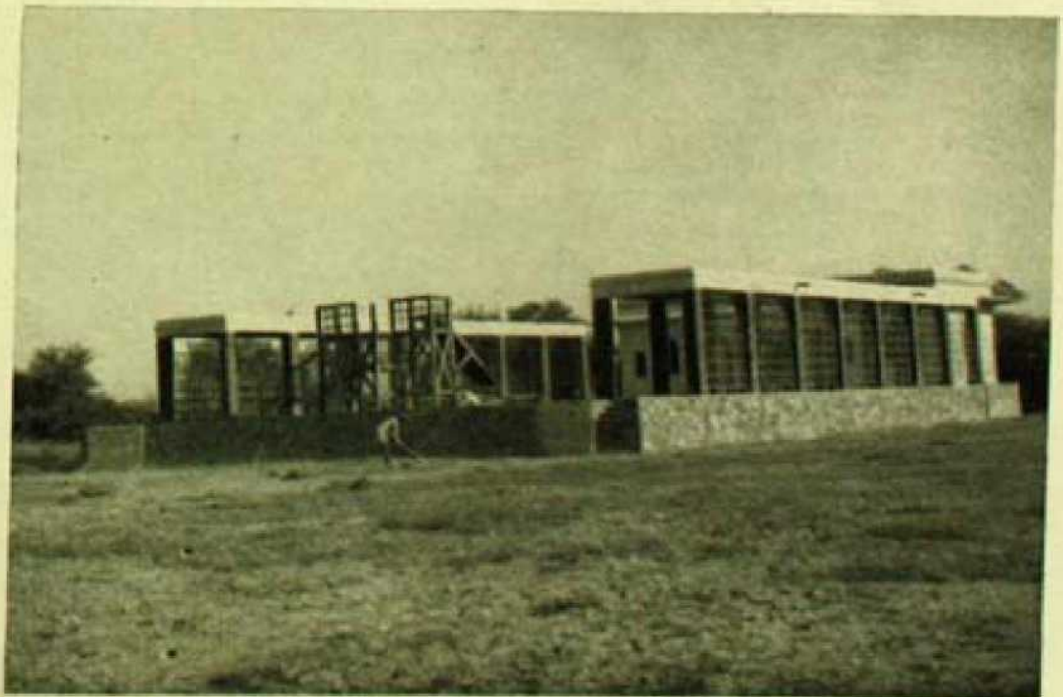
“Good Health,” Hitler insists, “is the most important fruit of a sound education.” Visitors to Germany are surprised to see boys and girls in the lightest of costumes out in all weathers, hardening their bodies and building up their vitality. The spirited singing of groups of marching youths can be heard all over the countryside. Group co-operation has become of far greater importance than individual achievement. Entrance to secondary school is dependent on physical fitness; ability to swim is a requisite for the final school examination. All prospective teachers after completing their labour and military service must go for a year to a rural “*Hochschule für Lehrerbildung*” where special attention is given to sports, group games and singing. The school buildings are excellent. At Hohenheim, near Stuttgart, the local community has been able with State aid to erect its new school. One part of it consists of class-rooms, the other part has a large hall for gymnastics and assemblies, a kitchen, a large air-raid cellar. Adjoining the school is the sports field. The building is available for all kinds of communal activity and has become a part of every villager's life, it being the gathering place for concerts, physical training classes, lectures, folk festivals, political meetings etc. Schools of this type are unthinkable in India at the present time, where Government is not sufficiently alive to the importance of mass-scale physical education of boys and girls.

One cannot resist the temptation of quoting the words of Sir John Anderson in this connection :—

“There is no civilised State in the world to-day that can afford to neglect the physical and recreational education of the young people; Germany for one has shown the world what can be done to remould a rising generation. Whether the policy there followed will ultimately lead to good or evil here we cannot say; but nobody can deny its effectiveness or ignore its lessons.”



19. Gymnasium. Modern High School, New Delhi.



20. Swimming Bath. Modern High School, New Delhi.



But in almost all the institutions that were visited by me, a new awakening was manifest regarding the health education of girls. Physical Education is one of the special features of *Arya Kanyashala* at Baroda. There it comes first and general education is considered supplementary. The first aim of the school, as has been pointed out before, is to build up a healthy and strong body and with it an iron will, able to bear all the strains of a life of activity and usefulness. With this aim in view every girl there is given sufficient fresh milk every day, along with wholesome and well-balanced diet, to enable her to bear all the strain of strenuous physical exercise.

But the exercises that the girls undergo there are quite different from those that are followed in ordinary girls' schools. A regular training is given to the girls of this institution in Archery, Lathi-play, Dagger-fight, Bhala and other similar exercises.

To enable girls to perform the exercises properly they are not allowed to wear *sarees*—the traditional dress of the Indian women; they are made to put on half-shirts and blue half-pants not only for the physical education classes but throughout the day. The girls there have thrown off their veils and adopted a new form of dress as the Turkish ladies are made to wear under the present regime of Kemal Ataturk.

The *Hind Vijay Gymkhana* at Baroda is a special institution for physical culture. Every year boys and girls compete in all the physical contests and carry off the trophies and prizes. The number of competitors is counted by thousands where boys and girls come from distant places to take part in various physical feats once a year.

In Bombay in addition to the periods devoted to physical education, classes are conducted in the afternoon at different centres by specialists. After school work children have some food and join various physical education centres and do different kinds of exercises under proper direction for some time. These classes are usually held in



the open air. This is something like a club activity. Those schools which do not find time for physical education can easily send their boys and girls to have some exercise there.

The writer went to such a centre at Poona where the children were divided into different age-groups and were allowed to have different kinds of exercises.

In the Presidency of Madras physical education of boys and girls are well looked after. The Lady Willingdon Training College in Madras, a Government institution, has started a separate course on physical education where young men and women are trained.

In the Besant Memorial School, Adyar, girls are taken out to sea under expert swimmers. Games and exercises there are compulsory for the girls. During late afternoon hours all the boys and the girls come out in their proper costumes for Hockey, Cricket, Foot-ball, Base-ball, Volley-ball and other small area games in turn. Sports and periodical excursions also are arranged. The students are examined regularly every year by specialists and sent to the clinic attached to the school whenever found necessary.

In the Modern High School, New Delhi, at New Delhi, there is a big, bright and airy gymnasium for both boys and girls. The swimming bath is there where boys and girls swim on different days. Every provision has been made there for riding even for the girls.

In the Municipal Girls' High School, New Delhi, there are extensive fields on all sides within the school compound where the girls can play all sorts of games both Indian and foreign. Besides this, there is a clinic and a dispensary attached to the school where the girls, if found unwell or retarded, are sent in order to have proper diagnosis and treatment.

When we turn to Bengal we find that similar efforts are being made in most places, though unfortunately physical education is not systematically organized for girls. The physical education of the girls of the



21. Physical Exercise Class, Sarada Mandir, Sarisha.



22. Girls practising cycling. Sarada Mandir, Sarisha.

Middle School of the *Ram Krishna Ashram* at Sarisha has certain special features. This is a small middle school for girls in the suburb of Calcutta.

Ram Krishna Ashram
at Sarisha

The girls are weighed and measured regularly. Tiffin is supplied free from the school to each child. The school possesses most up-to-date arrangement for various kinds of games and exercises. The girls play hockey, badminton, tenniquoit, volley-ball and several indigenous games. Time allotted is nearly one hour every day. Cycling is very common there among the girls. The school authorities lay great emphasis on the physical culture of girls. They have an open air gymnasium for girls with necessary accessories. Some of the girls there have distinguished themselves in various sports under the Bengal Olympic Association in Calcutta. The school has brought about a good deal of improvement in the field of games and other physical exercises for girls in the locality.

In the city of Calcutta special arrangements are made from time to time for girls in public parks at certain specified hours in the morning or evening to enable them to have good practice in swimming and diving and other exercises. Public parks here are open for children's exercises the whole afternoon; they have been all equipped with various apparatus for physical culture. "Ladies Clubs" and "Chhatri Sanghas" are formed here and there which the girls can join and where they can have some exercise in the evening.

CHAPTER VI

VOCATIONAL EDUCATION

The assumption is often made that vocational education is necessarily on a lower plane than literary education. People think that literary education is much superior as it deals with "the things of the mind, the best that had been known and said in the world and thus with the history of the human spirit," whereas vocational education according to them deals only with the mechanical side of things material.* But the holders of this view forget that the purpose of education is much wider. It aims at the cultivation of all the powers of the mind, body and spirit so that they may be devoted to the welfare of society. Vocational education is therefore by no means on a lower plane than literary. On the contrary it is complementary to it.

The task of the school is to train each individual according to her or his capacities and aptitudes, to acquire the knowledge and skill which will give her or him satisfaction as an individual and also equip her or him to take full share in the work of the community. But in India both the boys and the girls get very little chance of developing their own aptitudes: whether they like or not they are driven into the same old general fold. Here questions of likes and dislikes do not arise. This is one of the main causes for which the problem of unemployment is getting more and more acute. Boys or girls who cannot pass the examination remain in the class year after year. But nobody cares to find out the causes, nobody ever attempts to think that he or she

* Report on Vocational Education in India—Abbot and Wood

might have an interest in a different line or subject. No attempt has ever been made to give him or her some special education. The branch of literary education is thus getting more and more crowded every day. Even those who have passed the highest examination have to wander about aimlessly. The higher one goes up in the academic ladder, the more helpless he feels in earning a decent living. That is an irony that has befallen the youth of this country. Women's condition is worse still. The teaching profession is more or less the only profession for girls in India. The number of girls under instruction is increasing every year in every province. What will these girls do? Where to employ them?

It is a hopeful sign that our leading statesmen and educationists are conscious of the need of the vocational education of girls. I had the opportunity of discussing this problem with some of the heads of various institutions. Many of them have declared that if the education of the girls is to be improved it should be improved on the vocational side. Widows, unmarried and destitute girls have been a great burden on society. Parasitism has been a great canker of our society. Women in India have always lived sheltered lives. As the standard of living now has gone up and the economic stress is getting more and more acute, our women must be made an efficient economic unit. More attention need now be paid to the girls' vocational education so that they may be helpful units in the family and be able to earn their own livelihood. Otherwise the unemployment problem would be as acute for girls as it is now in the case of boys. It may be even worse.

It is in the fitness of things, no doubt, that some enthusiastic people at places have started vocational schools for girls in India. The origin of this movement can be traced back to adult education, to the education of the widows or ladies who have been either illiterate or deserted by their husbands.

The Seva Sadan, Madras, has been in existence for about 10 years. It was started in 1928 with seven pupils in a rented house with very insufficient equipment and limited facilities for work. To-day situated

in its own beautiful and extensive premises with increased facilities for recreation, games and education, both literary and vocational, it has on its rolls over two hundred and fifty girls and young women pursuing studies and engaged in activities of a varied kind—a fact which is very significant showing, as it does, that it serves a genuine and ever-increasing need of society.

The Seva Sadan seeks to bring into the life of every one of its inmates a new enthusiasm, a spirit of self-reliance, and a sense of fulfilment of ideals of love and service. It tries to satisfy the most poignantly urgent need peculiar to modern India, the demand of young women for an individual and independent life. Ten years ago when the institution was started there was no class held above standard IV; there has been a gradual expansion and to-day it is functioning in its educational side as a high school recognised up to the sixth form sending out girls for the S.S.L.C. Examination. In the case of girls who wish to qualify as teachers, sick nurses or midwives they are made to undergo the requisite course of preliminary training which fits them for the special line selected by them.

The Seva Sadan fulfils two needs, the needs of the young girls for the general education and the need of educating helpless young women into an efficient economic unit of the family. Thus while it imparts education having a cultural value, it also provides for vocational courses such as would enable young women to earn an independent living. The subjects taught are lace-work, dress-making, embroidery, Jagina work and rattan work. Three new handicrafts were added: enamelling, lacquer work and electric-lamp-shade making but as these lines were found from experience not suitable for after-careers, they had to be discontinued after a sufficiently long trial.

Great attention is paid to the imparting of sound training in music, classes being held in violin, veena and vocal singing. Some of the pupils take music as an optional subject for the S.S.L.C. course. Till recently the Madras Corporation allotted its broadcasting service on the first Friday of every month to the Seva Sadan

New spirit of social service

The Seva Sadan fulfilling double needs of the society

Aesthetic education for a new career

girls ; their performances were much appreciated. But this was found to interfere with their regular duties and so they had to give it up. A good many of the Seva Sadan girls have been able to obtain situations as music teachers.

It has already been said that nursing, shop-keeping, banking, and running a restaurant, are still thought by some parents to be below their daughters' dignity and are not therefore much popular. In Travancore there is a similar institution but on a much smaller scale. There is a co-operative store also attached to it where its products are sold. The two institutions spoken of above are managed entirely by women.

The Seva Sadan Society, Poona, is well-known to-day. It has its branches in Bombay, Nasik, Nagpur, Gwalior and in many other places. The Seva Sadan is now a well-planned, steadily growing and progressive organization. It aims at the all-round progress and well-being of the women of India. It is a unique institution, the only one of its kind in the whole of India. It was a pleasure to see so many girls, specially widows, being trained for medical and nursing work without a thought of marriage. Its educational activities when broadly divided fall into literary, industrial, medical, and cultural categories. They have also introduced there a very strong branch of social service, to develop which, activities like medical relief, infant welfare, house visiting etc. are undertaken. It must not be lost sight of that this phenomenal growth has taken place within a short period of twenty-three years. The central institution with its branches and rural centres outside the city have on their rolls about 1,910 women and girl students.

There is a Training College with a practising school attached to it. There is a High School attached to the Seva Sadan from which girls are sent up for the Matriculation Examination of the Bombay University. The medium of instruction is Marathi.

In the First Aid classes lectures by expert doctors are arranged on domestic economy, home nursing, home science etc. for the benefit of the married women students. They are awarded certificates by the St. John Ambulance Association after they are examined

Seva Sadan Society,
Poona

Its many-sided activities

Various courses of the
Poona Seva Sadan

and found fit. English is taught to students who take up any of the medical courses, nursing, midwifery or First Aid or who wish to acquire some practical knowledge of English. In the workroom or Industrial Classes instruction in cutting, sewing, weaving, hosiery, embroidery, toy making and other useful or domestic industries such as laundry, dyeing, typing, printing etc. is given. Poor and helpless girls can earn their livelihood independently by means of the varied industrial activities in which they are trained.

Students can gain proficiency in weaving and sewing each in two years and in hosiery and embroidery each in six months. Besides these classes there is a special class for training sewing mistresses in which the above-named arts are taught in one year. The Society has a press called the *Mahila Vijaya Press* wherein composing, printing, paper-folding and book-binding etc. are taught by experts.

The Society conducts various side activities such as libraries, debates, magic lantern demonstration, rural uplift work etc. too, with a view to developing the cultural side and the administrative talents of the girl students and to foster a spirit of co-operation among them. All these activities and those in the industrial classes are managed by students under the guidance and supervision of teachers. There is a store of domestic requirements such as pappuds, papadies, pickles, toys for children, clothing for women and children etc. prepared by the students of the Society. The products are for public sale. The various articles of domestic use made in the industrial classes are sold in the Co-operative Stores at moderate prices.

Co-operative stores are at present attached to three departments—Training College, High School and Primary Classes—that are run by grown-up women. Articles necessary for class work in these departments such as stationery etc. are kept for sale to students at moderate prices.

The industrial side of the institution strikes one most. Weaving is done systematically and the articles produced are excellent. It was a novelty to see orthodox Brahmin widows working on the fly-shuttle

Other side activities

Co-operative stores run by women

Dignity of labour restored to its old high level



loom with ease and confidence as if they were born weavers. Without women's organization of this type all over India it is not possible to raise the status of women and remove their wants.

In Bengal the Saroj Nalini Dutt Memorial Association is doing splendid work through Mahila Samities. These consist of groups of women who meet together, discuss matters of common interest to them all and devise measures for their collective welfare, educational, social and economic. Samities formed in the mofussil under the auspices of the Association are all purely women's organizations.

The following represent only some of the manifold lines of activities which a Mahila Samiti does take up :—

Activities of the Mahila Samities

- (1) Industrial Training.
- (2) Adult Education.
- (3) Organization of girls' schools.
- (4) Establishment of Libraries.
- (5) Arrangements for physical culture.
- (6) Sale of Samiti products on a co-operative basis.
- (7) Public health work.
- (8) Maternity and child-welfare work.
- (9) Rural organization.
- (10) Amusements, etc.

As we are dealing here with vocational education we give more importance to the industrial side of the organization than on its social aspect. Industrial Training of the Samities serves the double purpose of reviving the important home industries of the country and of making the women economically independent.

The Saroj Nalini Industrial School is a very important branch of the parent body, and has been making an exceedingly valuable contribution to the industrial and cultural education of the adult women of Bengal. It is encouraging to find that most of the students who have passed out of the school, have been successful either in

Saroj Nalini Industrial School, Calcutta

obtaining suitable employments earning Rs. 30 to Rs. 50 per month or in starting small industries themselves, which give them a fairly decent living. The following subjects are now being taught in the school:—Sewing, cutting, embroidery, cotton-weaving, silk-weaving, carpet-making, knitting by hand machine, drawing, clay-modelling, cotton and wool dyeing, painting, leather embossing, toy-making, Jaipur brass engraving and enamelling.

There is also a literary section teaching up to the Middle English standard; instruction in this section often enlarges the outlook of the students in the industrial section. Industrial training is free. Only a nominal fee of Re. 1 is charged for the literary classes. The literary section attached to the school is compulsory for every student. The usefulness of this institution has been greatly extended by the addition of the Junior Training Class. It comprises a course of two years and a fee of Rs. 3 is charged from every student per month.

The Punjab Government have realised the seriousness of the need of girls' vocational education. It has found expression in the appointment of a whole time Industrial Instructress in the department of industries. The Industrial Instructress has made a special study of cottage industries in England and other European countries. She has been engaged in making a survey of the industrial conditions and possibilities in the province and in devising practicable schemes for the developments of industrial training for women. A scheme of studies has been prepared for general use; the existing industrial schools are being improved and remodelled.

The Punjab Government have now approved of two types of industrial schools for women—Certificate schools and Diploma schools. Certificate schools provide for one year's course at the end of which training a certificate is granted to successful students. The following subjects are taught in such schools:—

Compulsory subjects.—Needle-work and dress-making.

Selective subjects.—Not more than two subjects listed below should be selected by the student :—

- (1) Knitting and lace work.
- (2) Hosiery on flat and round machines.
- (3) Toy-making.
- (4) Laundry.
- (5) Embroidery.
- (6) Cooking.
- (7) Drawing and Painting.
- (8) Weaving.
- (9) Machine embroidery.
- (10) Cane and raffia work.
- (11) Leather work.

The Diploma school, on the other hand, has a two years' course. The subjects are the same as in the Certificate school. The school awards Diploma to the successful students at the termination of the course. The compulsory subjects are three in number :—Needle-work, Dress-making, and Embroidery. The conditions regarding elective subjects are just the same.

There are at present two Government Industrial Schools for women at Lahore. The Government
Govt. Zenana Industrial School for Women, Lahore Zenana Industrial School for Women started with 6 students in 1914, the number rising from 42 in 1925 to about 210 in 1938. Many students are refused admission for want of adequate staff and other facilities. The course extends over two years and the school is open to all women irrespective of caste, creed or religion. Education is given free and forty stipends are provided for deserving students. The subjects in the curriculum are :—

- (1) Sewing, cutting, and tailoring.
- (2) Fancy work and embroidery in cotton, silk and gold thread.
- (3) Weaving of gota and newar.
- (4) Machine sewing.
- (5) Machine embroidery.
- (6) Hosiery.

There is at present a proposal to add cooking, laundry, weaving, toy-making and advanced hosiery, machine embroidery and tailoring to the existing subjects.

The Lady Maynard Industrial School was started in 1924 and was a gift to Government from late Sir Ganga Ram. There are about 200 students on the school rolls. Admission is open to only Hindu and Sikh women over 13 years of age. The training is free and scholarships are awarded to deserving students. Two kinds of students are admitted. Whole time students spend two years and go through the complete course, part time students specialise only in one subject in the short course. The subjects of study are very much the same as in the other institutions.

Besides these, there are many other industrial institutions for women both private and aided by the Industries Department. The Punjab is the only province where Government has taken up seriously the problem of girls' vocational education and has already started schools for the purpose.

It must, however, be remembered that all that has been accomplished in the last few years and all that is being done to-day for the amelioration of the conditions of women and for the improvement in their economic usefulness is but the commencement of a greater work in which both official and private agencies must join hands. With the spread of industrial education there arises the problem of starting proper organizations for the marketing of the products. The creation of facilities for training women in industries will very speedily raise the closely connected question of an economic selling system. It is not fair to train workers to vocations in which, owing to defective machinery for marketing their goods, they are unable to secure a decent livelihood.

A natural economic equilibrium should be created between the two forces of supply and demand. There is demand for hand work; and local and foreign markets are easily procurable for an organized supply. In scattered cottage industries the organization of markets is an absolute necessity.



At the beginning the task of such organization should be undertaken by Government, and later on, it can be relegated to private Producers' and to Consumers' Societies, as has happened in France and Switzerland.

CHAPTER VII

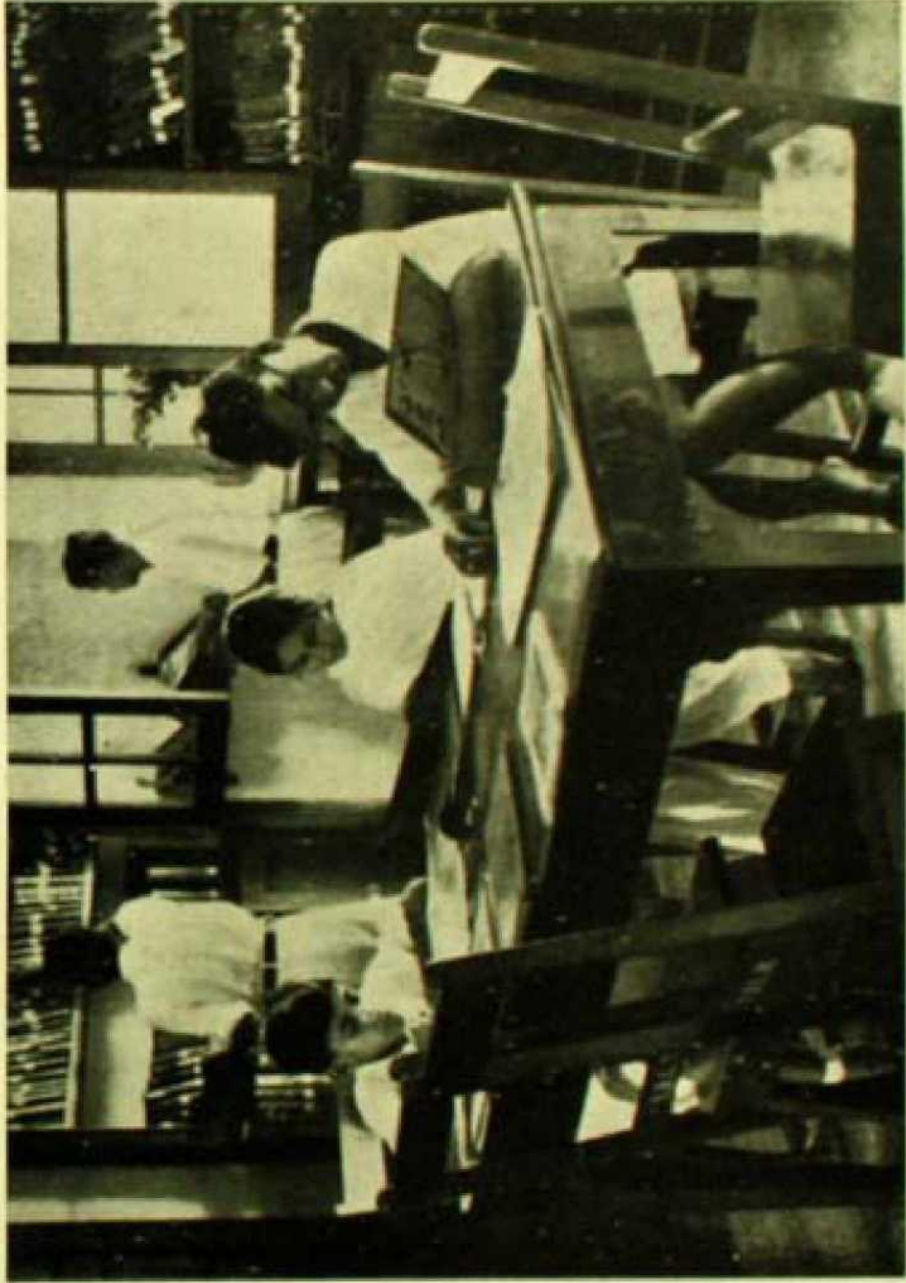
Co-EDUCATION

Should provision for the education of boys and girls be made in separate schools or in mixed schools in any system of education? The majority of educationists are agreed that there is no strong case for the separation of sexes at least until the beginning of adolescence. But there is considerable difference of opinion concerning the question of co-education during early adolescence. Some are decidedly in favour of the system while others put all their weight against it.

In India there is at present only a few secondary schools and colleges that are of the mixed type. Co-education is a plant of recent growth. It is more developed in the south than it is in the north. The total number of girls under instruction in Travancore is 2,84,317. The total number of girls in the Arts colleges is 314, 117 being in the men's college and 197 in the women's. There was a great agitation by the middle of the last year regarding the closing down of the women's colleges altogether. The Kerala women do not observe any purdah; so they say, there is no need for a separate women's college. The total number of girls in Travancore receiving instruction in the High Schools is 17,047, 8,802 girls being in the boys' and 8,245 being in the girls' schools. The total number of girls in the vernacular schools is 2,64,841, of whom 2,32,649 girls, *i.e.*, 88 per cent. are in the boys' schools.*

In Madras, there are five Arts Colleges for women. Their numerical strength altogether was 600 (1935-36); there were still 313 girls reading in the arts colleges for men. This number has increased by 59

* Administration Report—Travancore, 1111 M.E., 1935-36.



23. Reading Room. Modern High School, New Delhi.



against 254 of the previous year. The total number of girls receiving instruction at the secondary stage is 28,901. Of these 7,686 girls read in the boys' schools. This number also shows an increase by 1,179 on the previous year's figure.*

In Bombay out of 3,51,392 girls under instruction, in 1935-36, 37 per cent. read in the boys' institutions. The number of Indian girls attending the secondary schools is 24,711 of whom about 6,525 are in boys' schools. Here also the increase is marked, in the previous year, *i.e.*, 1934-35, the number of girls attending secondary schools for boys being 5,283.†

In Bombay all the colleges are mixed. There is no Arts College exclusively for women except those affiliated to Professor Karve's Women's University. The same thing applies to the State of Baroda too, there being no separate college for girls. Many secondary schools there are of the mixed type—though not co-educational in the strictest sense of the term.

In Bengal there are a few colleges and a good many secondary schools exclusively for girls. Regarding the introduction of co-education to a large extent in the college and the secondary school, Bengal is still hesitating and pondering over its possible good and evil effects. At present out of 1,333 girls in Bengal attending college about 47 per cent. go to the boys' institutions, including those who attend separate classes for women in the boys' colleges.‡ As regards secondary education 1,169 girls, out of 22,008 attending high schools, go to the boys' High schools which do not come to even 5 per cent.; the total number of girls attending Middle schools is 14,101, of which 21.4 per cent. are in the boys' institutions. As regards Collegiate education some of the colleges for boys work in double shifts. They are thus trying to solve the problem of finance by having classes for girls in the same college building with the same staff more or less but at different times of the day.

* Report on Public Instruction, Madras, 1935-36.

† Report on Public Instruction, Bombay, 1935-36.

‡ Report on Public Instruction, Bengal, 1935-36.



In ancient India the system of segregation of sexes for educational purposes did not exist. As far as the scanty written records in the Vedas and the Upanishads go, girls appeared to have a place in the *Ashrams* and *Parisads*. The women enjoyed an equal social status and were called "Sahadharmini"; there appeared to be no separate system of general education for them except æsthetic education as outlined by Vatsyayana in his famous treatise. In ancient Sanskrit literature educated women were found to have learned discourses with men in the open assembly. If we believe the testimony of the Mahabharata we find Subhadra and Uttara not only versed in Indian philosophy and culture but also skilled in the art of warfare. The Indian hermitages imparted education to boys and girls alike. The ancient Hindus knew no purdah system. It is even now unknown in the Maratha countries, Gujarat and in Southern India where Mohammedan influence did not penetrate deep into social life.

In all ages it is the mother that educates, while the teachers only teach. The hermitages possessed educated women like Maitreyi and Arundhati whose influence upon the life of the students was certainly very great. In the Ashrams of India the Rishis lived with their wives and the education of girls proceeded on parallel lines with that of the boys. There was a real home atmosphere in those centres of learning where boys and girls had their education in a very healthy environment of nature and home life.

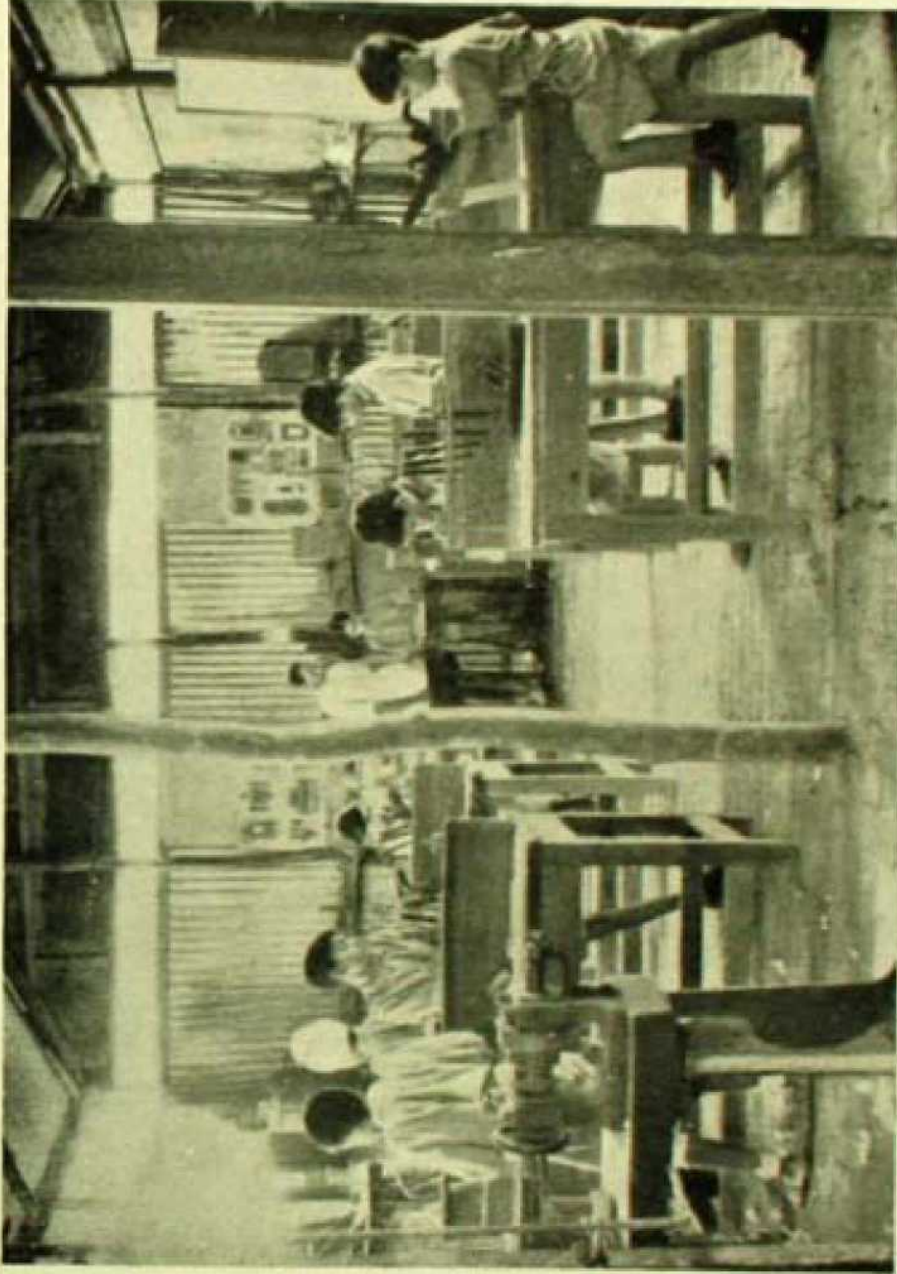
In those blessed spots education in India saw the first dawn of civilization. In later times, Nalanda, the centre of world's desire, was a glorious thoroughfare of learning for both the sexes. From this and similar centres bands of Sramanas and Sramanās marched out to preach the gospel of Truth and Ahimsa.

If boys and girls are taught together, the girls develop a higher and more refined code of honour,

boys a higher level of manliness and chivalry.

Co-education and its advantages to both boys and girls

A glance of the girls will produce more decorum and dignity in boys, for the former always admire and adore manly virtues like self-control, refinement, heroism and self-



24. Workshop. Modern High School, New Delhi.



sacrifice. All uncouth angularities of the boys will be rounded off, while the girls will give up all prudery, pseudo-bashfulness and learn the lessons of artlessness, simplicity, straightforwardness, self-reliance and self-confidence. Thus the girls will be enabled to recover their own self, which they have nearly lost through ages of domination and dependence. It is as clear as daylight that both will be equally benefited and if properly educated in the same atmosphere they shall snatch "the blessings of a plenteous day and the earth shall show more fair."

Our great drawback appears to be that when we consider any scheme affecting the vast masses, we always think in terms of the few educated middle classes. In agriculture or other spheres of national industry carried on by masses of people, we notice everywhere that men and women have to work shoulder to shoulder all through their lives in society. The same spirit of co-operative enterprise should pervade our educational institutions. The sanctity of school life will certainly be a real one, if it is based upon healthy partnership of boys and girls in all the activities of life during their most impressionable years.

Co-education is a development varying in different provinces of India. Mixed schools are rather an exception than the rule in Northern India. In the South, admission of girls in boys' schools is becoming increasingly prevalent. In Travancore the proportion of girls to boys, in some High schools, is as high as 30 per cent. The presence of girls in the classrooms has a certain restraining and elevating influence upon the behaviour of boys. There are in Travancore women teachers usually employed in Primary schools. Several secondary schools have women teachers too. Some of these features could be found in some schools but no school is found carrying a full programme of co-education.

The attitude of hostility at present towards co-education in India is due to the influence of prejudice on the one hand and to the misconception, on the other, as to what co-education is or what its programme may be. Co-education does not mean that the boys and the girls

should be taught the same thing, at the same time, at the same place and in the same method. There are differences in interest and aptitude between boys and girls; a system of co-education must recognise these differences and provide for the bifurcation of the curriculum to meet special demands. The vast majority of women, for example, has a natural fascination for married life; it is natural that they should be interested in home science or domestic subjects such as Mother craft, Nursing, Cooking, Sewing, Laundry work, etc. In a good co-educational school there should be provision for all these subjects. The charge, therefore, that the differences in interest and aptitude between boys and girls make it difficult or at least undesirable to teach them together, is groundless. It is a patent fact that the differences between the sexes are not very much greater than those to be found between the extremes within the same sex and that the differences merely make more evident the problem of differentiation between the needs and capacities of pupils of different sexes. The co-educational school provides a richer and more satisfactory environment for each sex through having to provide for the special needs of both the sexes.

It is often urged by the antagonists of co-education that the woman's work is much different from that of the man. The boys, for example, may excel in Science and Mathematics, and the girls in Literature, Language and Fine Art. But the difference in achievement has never been so great as to educate them separately. The average intelligence of boys and girls of the same chronological age, as measured by standardized tests, shows little difference; and the range of variations from the average is the same. It is found that a very large number of boys and girls tends to cluster round the average but there are always some of each sex at both the extremes. The learning capacity is the same, or nearly the same, in the two sexes.

Besides this, girls' interest lies in the concrete, boys' in the abstract. Boys' works are marked, unlike those of the girls, by constructiveness, initiative and independence. Industry and conscientiousness, on

Argument against Co-education
Differences in mental traits

the other hand, is more marked in girls' character. In a co-educational school these qualities can be easily diffused among the sexes and therefore the girls also get a chance of developing initiative and originality which are apparently less manifest in them. Thus, by mixing the two, the progress is enhanced instead of being retarded.

In this connection we must not lose sight of a very important feature of co-education, and that is the inclusion of a good number of women teachers in the staff. Undoubtedly there are some specific subjects in which women teachers can do better than men. Apart from it, with their sympathetic understanding of children and their ways, they appreciate children's motives and impulses much better than men.

Next, the problem of co-education in the transitional period of life, when the new-born consciousness of sex differences becomes manifest in both, is perplexing to many. They advocate separation at this stage. They consider it a sacrilege that boys and girls should be allowed to have their education at this time together. It is at this stage that the problem of co-education becomes perplexing in India. If both are brought up from childhood in a co-educational school one comes to look upon the other as a comrade, the sense of equality and mutual respect develops and naturally this attitude diverts the attention from the sexual aspect. A co-educational school is the fit place for education of the emotions which is sadly neglected in the modern system where the education of the intellect is stressed from the beginning to the end.

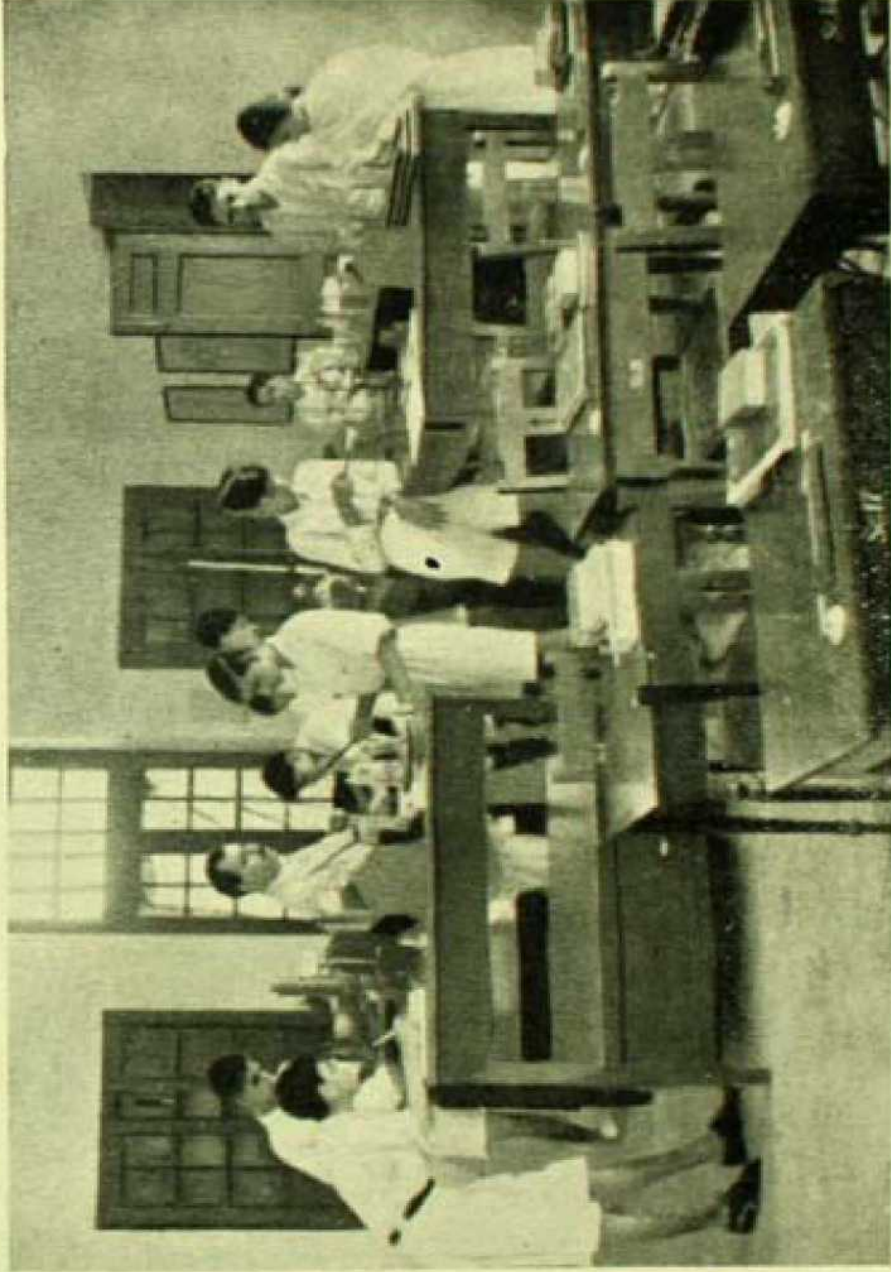
When boys and girls march together in various life activities and when opportunities present themselves for emotional experiences, a proper education in social hygiene will remove male erotic egoism and female morbid sentimentality. Real truthful views about life and a knowledge of their bearing on family welfare and uplift will exercise a moderating influence upon both. Matrimony will then not be a matter of impulse as now but a vitally important matter based on careful and judicious choice.

A proper education of sex hygiene in impersonal forms towards the end of the secondary course and in the college will, on the other hand, enable both boys and girls to keep clear of all the dangers into which society is plunging now through sheer ignorance of essential facts of life and race preservation and race uplift.

Segregation of the sexes is unnatural and unhealthy specially during the formative years of childhood and the quickening years of adolescence. Hence instead of holding morbid views of life it is our duty to create in our co-educational institutions a new atmosphere of purity and self-discipline through healthful activities and noble pursuits.

One of the defects of modern society is the lack of understanding between man and man. There is no wonder that it should be more acute in the case of men and women. Women should come closer and co-operate with men more. If we keep men in one sphere and women in another, naturally we cannot expect them to work together whole-heartedly and closely for all the best things of life. It is quite absurd to expect that children should not meet at school the problems which they will have to face later on in life as citizens. Nobody will deny the importance of co-educational schools as the centres where all the big problems of life are to be taken up and solved at least on a miniature scale. The only way to prepare for social life is to engage in healthy social activities early.

In the one-sex school harmonious development of the boy or the girl is impossible. Parents are naturally afraid that their children might fall victims to sex-lure. But they are not afraid of the deeper immoralities and grosser perversions that might result from segregation, from cutting one class off from the society of the other. It is not a natural process. All the repressed instinctive tendencies and emotions that seek some sort of expression through a biological necessity, are driven underground, where they form the most undesirable complexes below the level of consciousness. These undermine the healthy mental tone of children, often producing



25. Science Laboratory. Modern High School, New Delhi.



neuroticism, mental instability, high-strung sentimentality and various other mental disorders where the forces of repression are strong. In a mixed school boys and girls get opportunities to sublimate their sex-urges through various healthy activities, through debates, discussions, mental contests, various other social functions, innocent amusements, and by free expressions of opinion. The sex-lure can thus be easily and effectively counteracted. It is a pity that various higher forms of sublimation of the sex impulse are repressed in all our school procedure.

Co-education has many advantages. It has a wholesome influence on boys and girls and both develop a spirit of intellectual friendship soon. Each will be benefited by the moral standard of the other.

Economic advantages It will put a stop to the duplicating of staff in schools and colleges. It is more economical specially for a poor country like India. But the success of co-education lies in the proper handling of children. A good deal depends on the heads of institutions. It is much better to have separate schools rather than so-called co-educational ones where the heads cannot run their institutions efficiently and with the proper atmosphere of purity and discipline; because in that case mixed schools will be a source of social corruption. But where there are teachers with a great faith in co-education and able and efficient hands behind them, it would be a pity to discourage and prevent them from undertaking experiments which would at least be useful for purposes of comparative study and which might reveal possibilities of a newer type of social reconstruction than what has been done or sanctioned by tradition up till now.

Experiments in co-education A few instances of co-educational enterprise would illustrate what has been said before. St. Andrews' Colonial Homes and the Shanti Niketana in Bengal, the New Era School in Bombay and the Besant Memorial School in Madras can be mentioned in this connection. St. Andrews' Colonial Homes at Kalimpong is run by Christian missionaries. It is a co-educational and residential school, the strength being 610. In each class the number of girls is more or

less half the total number. There are cottages, 30 children residing in each cottage.

Each cottage has a garden and the children residing in the cottage take care of it. There is a farm too, older boys and girls take care of it. There is no Ayah or servant; cooking, cleaning, serving, washing, dusting the furniture of the school, pouring ink into the inkpots, etc.—everything is done by the boys and the girls themselves. They mix freely. Only the classes on physical exercise and domestic science and science classes are separate for boys and girls. In the case of the girls special emphasis is laid on chemistry and biology as most of the girls coming out of the institution become nurses. They have their own hospital situated at the top of the hill; it is in the school area. In the Home the boys and the girls can have their education from the age of two to eighteen.

The strength of the New Era School in Bombay is 625, of which about 312 are girls. It is entirely a day school. The school admits pupils of all classes and community without any distinction. As regards staff half the number are women. One of the special features of this institution is the celebration of the parents' week which continues for three days. It is held with a view to establishing a closer contact between the parents and the teachers and bridging the gulf between children's homes and the school environment. The first day is devoted usually to lectures on the aims and the achievements of the school and many other topics by the Principal and others and to the showing of educational films to the parents. The second and the third day are devoted mainly to the exhibition and assembly programme. Rooms for exhibition are arranged according to subjects, each subject having two rooms, one for the juniors and the other for the seniors. The parents' week is held once a year. The parents come and discuss many problems with the staff regarding the child's health, physical education, his handicaps in the school, etc.

Absence of artificial incentives to work and good behaviour such as marks, prizes, etc., is another noteworthy feature. The successful candidates do not expect any reward for their success



because it encourages unhealthy competition. But their names are engraved on a shield called the *Honour Board*. Another striking feature of the institution is the attempt to introduce tutorial system. If the child is weak in a particular subject he or she receives extra care and attention from the teachers outside the class. Sometimes the child misses a lesson in which he is strong or a lesson that is not very important and is coached up during that time in the subject in which he is weak. In this school special aptitudes of the girls are rather neglected. There is no provision for any special subject for the girls except needle-work.

The Besant Memorial School, Madras, is situated in the beautiful Besant and Damodar gardens belonging to the Theosophical Society. The place is ideal with sandy soil and big trees. The sea is only two furlongs away and there is no noisy thoroughfare nearby. For class rooms there are cottages which are airy, cool and pleasant and the boys and the girls sit together on the floor on mats with specially designed desks before them. The boys and the girls have separate hostels; but all the staff, both men and women, have their meals together in a common dining room. The hostel buildings are well-ventilated and have verandahs all round. Play grounds and a small garden in front of the cottages complete the school. The school area comprises about 46 acres of land. The Shrine of Greatness is at the centre. It is a big hall. Each person is to choose his or her own hero or heroine, find out a picture of the same and stick it to the wall of the hall. The child must learn something about the chosen hero or heroine and deliver a short speech to the rest.

The school begins its work every morning by assembling under a grove of big mango trees at 7-15 for prayer. It has adopted the ancient and hygienic plan of having education from 7-15 to 11 in the morning and from 2 P.M. till dusk. The later afternoon hours are devoted to games and exercises. The intervening period in the middle of the day is spent in rest and appropriate recreations. There is no homework as a rule as all preparations for the next day are done during school hours. Brotherly

cordiality exists between students and the staff. The unique atmosphere of happiness of the school in which the children grow deserves special mention. The school strives for a beautiful simplicity of life and refinement in all the modes of self-expression on the part of teachers and children alike. The school motto is "*Friendship, Happiness and Simplicity.*"

Besides classroom teaching, there is special training in art and crafts. Physical activity is considered to be of vital importance. Games are compulsory for all who are physically fit. The students are divided into three sections according to age and each section is placed under the charge of a teacher. Every evening both the boys and the girls come out in their proper costumes; Hockey, Cricket, Foot-ball, Base-ball, Volley-ball are played in turn. The girls play also Badminton, Ring tennis and Rounders. Occasionally they are taken out together, both boys and girls, to bathe in the sea under the charge of expert swimmers; sports, periodical excursions and educational tours also are arranged both for boys and girls. The school has its own clinics. A thorough medical inspection of every student is done regularly.

The first care of the school is to ensure healthy body. The next aim is to guide the healthy development of their emotional life so that the students may grow and develop with clean and noble impulses and feelings. Thus they are enabled to conserve and direct their growing vigour. When I asked Mr. Menon, Head Master of the institution, a few questions regarding the dangers of co-education, the reply was, "I have not experienced any difficulty so far. I think on the contrary that the boys become gentler and the girls also learn how to keep their dignity; they shake themselves free from unnatural shyness and mix more freely with their brothers. The silly shyness of the girls stands like a barrier in the way of their natural intellectual and emotional growth. But I am," he went on, "rather careful about the boys or the girls who take their admission at the age of 14 or 15." He thinks it preferable to have them from the age of 8.

A detailed account of the Shanti Niketana has been given before. The number of co-educational High schools in India is very small. It can be



counted on the fingers' ends. There are other schools of course where both the boys and the girls are admitted but in most cases the girls simply come to attend the classes and then leave the school; they do not mix freely with the boys. These institutions are co-instructional rather than co-educational.

CHAPTER VIII

TRAINING OF TEACHERS

There was a time when education was looked upon as the imparting of knowledge of the three R's and perhaps History and Geography; the acquisition of knowledge of the subject matter and the rules of imparting it—"tricks of the trade"—was regarded as an adequate preparation. But those days are gone. The complexity of the task of education has immensely increased. Each pupil is recognised now as a growing individual.

In the new era of progressive education the teacher should have a knowledge not only of the child's development and the subject matter but he must know more than that. He must understand the significance of the forces of the environment in which he teaches and the child lives and moves about. He must know its educative value, its relation to school subjects, and its pertinence with regard to the child's development as well as the methods by which the child's interest can be aroused to master a subject. The teacher must not only be a master of the subject but must understand the relation of the school to the social and national welfare as expressed not only on its cultural side but in its every-day manifestations—social, political and economic. In one word the teacher must make the school a vital part of the life of the community which it serves.

As the teacher is the most important part of the equipment of a school, people cannot possibly deny the obvious fact that his work in the school may be seriously handicapped by poor physical surroundings, poor equipment or an unintelligent administration. However, a good teacher will cover, even remove a multitude of sins and by his trained ingenuity, diligence and sympathy, may,

Training of teachers
necessary to meet require-
ments of modern educa-
tion

sometimes even by subterfuge, bring wholesome activities into the life of children with whom he works.

In Bengal, the problem of Teachers' Training is growing more and more acute from year to year with the growing expansion of girls' educational institutions. It is a problem set with financial and other difficulties, incessantly calling for solution. No improvement is possible in the secondary education for girls unless the training of teachers is duly emphasized and provided for adequately. The number of High Schools for boys (in 1935-36) was 1,188, whereas that for girls in the same year was 83 only. For 1,188 High Schools for boys there were only 1,028 B.T.'s. It is a ridiculously low figure, probably the lowest in India. The 83 girls' High Schools had only 114 women teachers (B.T.'s.) in the same year.

A larger supply of trained teachers is an indispensable condition for any substantial improvement in secondary education in Bengal. The Teachers' Training and improvement in school education Sadler Commission foresaw the need and advocated the opening of the department of Education in the Calcutta University and the starting of five large Training Colleges in the five divisions of Bengal. The recommendations of the Commission have yet to be carried out.

The demand for trained women teachers in the primary stage, too, is very great. It has been recommended several times by different committees that in the primary school there should be women teachers who would decidedly be better judges of child nature. Hence the demand for women teachers is two-fold—one for the elementary stage for both boys and girls, and the other for girls in the secondary schools.

Training colleges for women in India have many great problems to solve. But hitherto very little has been achieved. Their number is so small that they can be counted on one's fingers' ends. They should serve not only as the clearing house of new ideas, initiate and appraise new experiments in curriculum-reconstruction suited to the genius of the Indian people, their special needs and requirements, but they should also awaken a fine sensitiveness to the

larger issues and problems of social life and to the elements of national culture. The training colleges for men and women have so long failed to attune the mind and spirit of the trainees to all the large problems of life and to the cultural movements of society. They have been busy, almost too exclusively, with short-cut methods, tangible tricks of the trade, meticulous details of school organization. They have not yet been able to quicken the spiritual, intellectual and emotional forces of pupils in their manifold applications. Thus, instead of producing artists in the sphere of education, training colleges are producing artisans and artificers. They have not been powerful sources of inspiration up till now.

A teacher's work in modern times has become very great owing to the impact of ideas from the world abroad. The school walls are no longer opaque nor made of coloured glass to compel the pupils to shape themselves according to designs set up by the State. The school houses of modern times are becoming more and more transparent and the schools are enabled to see clearly what is going on all over the world. They can hear from the school room what upheavals are there in the remotest corner of the globe. Instead of mechanically following the dead routine of teaching from day to day, the teacher has to be equipped so that he may help his pupils in realising all his creative urges, opening out in his mind new windows on the world.

The training colleges cannot achieve these objectives unless adequately helped by educational researches in the University Department of Education. Education in India has a virgin field of research. What the training colleges have been doing during the last 25 years, has been mere spadework. The higher and more vital work of creative education has yet to begin in the training colleges to give tone and direction to the forces of reform which are clamouring at our door in the shape of Wood-Abbot Scheme, Wardha Scheme, or the Gurukul Experiment, National Education, Adult Education or Rural Reconstruction. The Training colleges should prepare teachers for educational leadership in areas which the school serves. Now-a-days the great pressure for admission to the training college is chiefly due to the fact that a training degree enables our

How to achieve these objectives

young men or women to find a living. All other considerations are secondary except in isolated cases.

The demand for more, and better type of education for girls has been insistent. In course of the last 20 years the number of girls under instruction in India has grown from 12,30,698 to 28,90,246. Ten years ago it was 18,42,352. This rapid increase has made the problem of training women teachers assume a great significance.

For more efficient education of Indian girls, training of more women teachers is an absolute necessity. It has occupied the attention of the Central Government quite recently. A Central Advisory Board of Education has been working for some time, and a committee was appointed lately under the name of Women's Education Committee to examine the existing organizations for the education of girls at the Primary Stage. The Report has just been published. It reveals the immense magnitude of the problem of training women teachers for the improvement of girls' education in India.

“ The number of qualified women who came out in 1935 from 36 Colleges, 376 High Schools, 392 Anglo-Vernacular Middle Schools, 522 Vernacular Middle Schools and 33,786 Primary Schools for girls in the whole of India was as follows :—

Graduates	...	...	462
Intermediate	...	...	1,184
Matriculation and High School	...	...	4,281
Middle Standard Examination	...	...	13,173
			<hr/>
			19,100

Provided half the number of girls of educable age at the primary standard are to be brought to school, the extra number of teachers required throughout India would be 1,51,188 ! But the actual number of trained teachers turned out in 1935 was barely 2,500 ! ” A more appalling state of things cannot be conceived.

In the sphere of secondary education of girls the problem of training teachers is still more acute. Facilities for training are

very meagre indeed. Besides, no real improvement in secondary instruction is possible unless proper arrangements are made for efficient teaching in the primary grades, by—

- (i) raising the standard of general education of women primary school teachers through 8 years' school education followed by 2 years' training course,
- (ii) providing more Central Training Schools in rural areas with increased hostel accommodation, with stipends for women trainees and with transport facilities to enable girls from neighbouring villages to join the training schools, and
- (iii) employing only women teachers in girls' primary schools. This is an indirect step no doubt, but it is certainly most important for placing secondary instruction on a surer basis.

Direct improvement of secondary education in India can be secured by—

- (i) opening more Training Colleges, and where it is not possible by starting training classes for both graduates and undergraduates,
- (ii) recognising the prior claim of girls' education on public funds,
- (iii) enlarging facilities for high school education for girls by starting more efficient high and middle schools, and
- (iv) raising the status of the teaching profession with better pay and security of service.

It is a matter of regret that the great problem of teachers' training, though realized by all to be a very important one, has been neglected specially in the case of girls in Bengal. The number of girls' High Schools, the number of graduate trained women teachers in the High Schools

and the total number of trained and untrained women teachers in the girls' High Schools in Madras, Bombay and Bengal are given below :—

	No of girls' High Schools.	No. of graduate trained teachers.	Total number of trained teachers.	Total number of untrained teachers.
Madras	70	252	1,058	142
Bombay	67	124	609	642
Bengal	83	114	452	579

It appears that the number of properly trained women teachers in the girls' High Schools in Bengal is very poor. The number of high schools being greater, Bengal ought to have a much larger number of trained teachers. From the following table it will appear that the amount spent on the training of women teachers in Bengal is poorer still, in comparison with that in Madras or Bombay :—

	1935-36 Madras.	1935-36 Bombay.	1935-36 Bengal.
	Rs.	Rs.	Rs.
Training Colleges	45,334	(Training College is mixed.)	19,745
Normal and Training Schools	7,29,599	2,74,332	85,229
Total Rs.	7,74,933	2,74,332	1,04,974

Education in this country has been a neglected subject. In our University there is no provision for research work or a systematic study of Education as it is in the Universities of the West.

To provide proper opportunities for the training of teachers and to arouse among the teaching staff in general a deeper interest in educational work, the University of Calcutta started, I believe, as a preparatory step, in 1935, the Teachers' Training Department. Arrangements have been made for short training courses, special three

Training department in the Calcutta University

A training course in special subjects

months' courses for Geography and Science teachers and for the vacation course.

The two yearly short courses extend over a period of three months. One begins in January and the other in July. Training certificates are given to the candidates who succeed in the examination. The number of women teachers joining these courses is not much encouraging.

Two short-term courses
in the year

The Vacation Course is organized during the Summer Vacation and extends over four weeks. This course is meant for *bona-fide* teachers only. It consists of a series of lectures on different aspects of education with a certain amount of practical work.

Vacation Courses

In Bengal there is not a single separate Training College for Women. There was a Government-aided Training Class for Women in the Diocesan College. But the college was closed in 1934. A similar class was opened in the Scottish Church College in 1934. The class is still there. The available seats there are very limited. The authorities have to refuse admission every year to many candidates for want of accommodation.

Training Colleges for
Women in Bengal

In the Loreto House there is a B.T. Class in addition to the L.T. It is an aided institution. There also the demand for seats is very great but owing to limited accommodation, the admission is very small. In the Calcutta David Hare Training College and Dacca Teachers' Training College women teachers are not allowed admission. So there is at present a great need for one women's training college in Bengal specially in a city like Calcutta.

In respect of Training College for Women, Madras and the Punjab have the lead. There are two very good training colleges for women teachers in Madras. Both are most efficiently managed, one by a Missionary Society and the other by the Government.

St. Christopher's is a Training College for women and is a residential institution. It prepares students for the L.T. Degree examination. It is a very big institution with three departments, the L.T. classes, Secondary Training classes, and the High School attached,

St. Christopher's Train-
ing College, Madras



26. Domestic Science Class in the garden. St. Christopher's, Madras.



27. Girls at Dinner. St. Christopher's, Madras.

known as the Bentinck High School. The Secondary Training Course is a two years' course and is controlled by the Director of Public Instruction. The L.T. Examination is under the University. There are altogether 100 students under training and 400 pupils in the school.

They have introduced the cottage system in the hostel. There are small cottages each occupied by twenty girls, two members of the staff being included. Each group leads there a very happy life. Each is a small autonomous family in itself. I was fortunate in having the privilege of spending there a day with the girls and the members of the staff. They entertained me in the afternoon with indigenous dances which were really charming. The introduction of an open-air stage is also a very novel idea. There is a Chapel in the college area, having the shape of a 'Mandapam' which is very simple. It has a wonderful atmosphere of purity.

The special feature of this institution is the introduction of domestic science, physical education, house management, handicraft, nursing and social work. It is a matter of regret that the college could not provide elaborate equipments for teaching domestic science. The college authorities have to put off all their ambitious projects and ideas for want of funds and the domestic science department is now located in a shed which now stands out on the right side of Branson's Gardens. It is only a shed but a beautiful one decently equipped and elegantly planned. Though a shed it occupies an eminent position amongst the cottages; it never allows a visitor to go off without a peep at it.

An account of the household science department would be incomplete without a reference to the flower and vegetable gardens. Along with the shed there has sprung up a garden at the back of it with all kinds of flowers and beans and other vegetables, teaching the economic and nutritional value of such vegetable products. It gives joy to one to see the plump tomatoes, the giant ladies' finger plants, beans and greens blooming with all their freshness and greenness. The shed thus begun will, I trust, in course of time grow into something worthy of the ideal.

There is much in the daily life of the students at St. Christopher's that is related to the interest of household science students. Courses in Physiology and Hygiene are given to all students. Physical education comes both in and outside the regular college courses. There are classes held twice a week, conducted under the trees by Mrs. Buck. Country dances are very popular. Sometimes they dance English country dances with the gramophone or piano. Sometimes the Indian folk dances are performed to the accompaniment of rhythmic folk songs and the beating of brightly coloured sticks. Between five and six o'clock in the evening, when the heat of the day is less felt, the students play games out of doors and sometimes there are matches with other colleges. The favourite game is Badminton but they play Netball, Tennis and Volley-ball too. It is true, of course, that much more might be done in this training college if it had a full time Physical Directress who could direct and supervise the games. There is much needed remedial work for such a specialist to do and she would have to face the problem of adapting physical education to Indian traditions and needs.

The Lady Willingdon Training College in Madras is a Government Institution with four departments, *viz.*, Graduate course (L.T.), Secondary Training for undergraduates, Elementary Training course and Physical Training course. The last one has been opened very recently. It is a nine months' course beginning in July and continuing till the end of March. Stipends at the rate of Rs. 12 per month are available for a limited number of students belonging to the Madras Presidency.

The L.T. course (Graduate Course) is for one session and extends from July to April. The undergraduate and the elementary course are for two years. The graduate course includes (a) lectures and practical work in the subjects prescribed for L.T. Degree Examination of the Madras University; (b) practice teaching in the high school attached to the college; (c) Instruction and practice in physical education. In this course tuition is free to the people of Madras.

The strength of the training departments altogether is about 120 and in the practising school the number of students is about 800. The institution with all these different departments and sections has been doing splendid work in the cause of women's education in the Presidency.

The Punjab has a well equipped Training College for Women, named Lady Maclagan College with 32 women students for the B.T. Course. The majority of students admitted has little teaching experience and is, as such, not capable of getting maximum benefit out of training. Hostel accommodation is insufficient.

There are Junior Anglo-Vernacular classes in this college and in the Kinnaird Training Centre with 60 and 40 students respectively. The majority of these women students are matriculates but the number of undergraduates (Inter Science and Inter Arts) is increasing.

In view of the great demand for women's education in Bengal it is extremely desirable that there should be one Training college for women where 50 girl students should be trained every year for the B.T. course and 75 undergraduates for the L.T. course of the University. These teachers should strengthen the efficiency of instruction in the girls' high and middle schools as well as in all the Hindu and Muslim Female Training Centres in Bengal. Besides, if graduates and undergraduates are properly trained with a rural bias they will not only improve instruction in the elementary stage but also carry the torch of knowledge and messages of healthful living to the darkest regions of ignorance, superstition, and religious fanaticism in village centres.

These women teachers will be able to take up work in village uplift and as their usefulness and capacity of work will increase they will be able to assume educational leadership in the village. The rural schools will thus establish a close touch with the training college and get inspiration and guidance for their work therefrom.

Women's Secondary Training College Scheme

The Women's Training College for Bengal, if started, should be an entirely residential one, so that the atmosphere of training may be such as will enable the trainees to catch the spirit of the new educational movement, and to have sympathetic understanding and insight into the elements of national needs and aspirations. The residential system will have many other advantages. The Advantages of a residential Training College 125 students selected for training every year would freely mix with one another, all their angularities will be rounded off, they will be inspired and motivated by a community of interest and activities and by a feeling for the country. When their ideas and theories will be applied to the school system, possibly to some favoured schools, when the general usefulness of their work will materialise in the concrete improvement of their pupils' attainments and outlook, the present attitude of scepticism towards training will break down and the good results will provide a pragmatic test of all the sound principles and theories and ideas of the training college which would otherwise, as now, hang in the air. What is wanted is a live contact of the training college with the schools where the pedagogic principles are put into practice and tested.

The next point to which attention is to be directed is the right selection of the proper number of candidates. The University Department of Education should plan out a policy of admission in regard to the demand, after taking a regional survey, of the needs of the schools under its control. The number of trained teachers required for the existing schools, the number of specialist teachers needed, the number to meet new demands for the new schools to be started and to recoup the yearly wastage due to retirement, illness and death, all have to be taken into consideration to regulate the demand so that the saturation point may not be reached and there may not be over-production and consequent under-payment and exploitation of our youths.

As regards the type of students to be selected it may be laid down as a general principle that those that have a real aptitude for the profession of teaching should be chosen after the administration of some vocational and general intelligence tests. None should be admitted on the basis of caste or creed. Students from the Hindu, Mohammedan, Christian and other communities should be admitted irrespective of their religion. They will live together under the same roof, have their meals together at the same table and will share equally all the advantages of a healthy corporate life of a future to come, which is rare in the colleges of Bengal.

The buildings of the Women's Training College in Bengal, if started, would, as suggested before, be such as to accommodate 125 students, 50 B.T.'s and 75 L.T.'s. Thus there will be two departments, the Higher and the Lower. There will be a staff of at least 5 teachers for the B.T. class and 3 for the L.T. class.

If special classes be opened for teaching craft-work, qualified part-time staff must be secured and all equipments provided for craft teaching. These classes may be held in the morning or in the evening and a small work-room should be added to the college premises.

For the training college proper, there should be two wings, one airy and large enough for 160 students and the other to hold 50 students. Demonstration classes also will be held in the larger wing. Besides, there will be provision for a staff common-room, a students' common-room, six tutorial rooms, the library and the study-room, one geography room, one store-room, one science laboratory, one museum, one art room, one office room and one room for the Principal and one for the Vice-Principal.

In the hostel, staff quarters, if provided, should be quite separate from the students' residence. There will be a superintendent and a matron with residential quarters. There should be a common drawing room for all the students of all training departments. There

should be two separate residences with a dining room, sitting room, bedroom and a store-room in each, for the Principal of the college and the Head Mistress of the Demonstration School about which I shall refer later (*vide* Page 123).

Then as regards the work in the training college itself ample provision should be made in the college for tutorial work, essay-writing, and supervised study. The library should be stocked with good up-to-date educational books and the important educational reports and journals of the different provinces of India and of other countries such as Great Britain, America and Japan. Class lectures should be supplemented by organized excursions, visits to good educational institutions, popular lectures by the staff and experts. Visits to different places of interest such as the Museum, Victoria Memorial Hall, Meteorological Observatory, the Mint, Water-works, etc., should be organized and lectures by specialists should be arranged to enlarge the outlook of students-in-training.

The rapidity with which educational reforms are taking place and the growing recognition that the school must be adapted to social progress have in turn focussed our attention to the fact that the training of teachers cannot be restricted to the years of preparation but must be continued throughout one's career. For this purpose some countries have relied upon the staffs of inspectors or supervisors to keep the teachers quite abreast of the time. In other countries active professional organizations have helped to keep the teachers in touch with educational progress; generally the tendency is to organize more formal methods of training teachers in service by means of Conferences, Study Groups and Vacation Courses and Refresher Courses. A teacher, who does not grow, tends to stagnate and becomes mechanical. The training colleges have to be in touch with the old students so that there may not be a sliding back to their old ruts. In countries like Bengal, it often happens that as soon as the contact with the training college is snapped, the forces of orthodoxy strongly entrenched in the school and society will close in upon the minds of teachers "heavy as frost and deep almost as life." Such a calamity must not be allowed

to happen and the teachers should be made to keep the torch of life burning fresh in them.

In Germany, teachers are always active in continuing their Teachers' Training in Germany education, both academic and professional, largely through their own organizations. Teachers there have been given greater professional freedom particularly in the development of the curricula and the courses of study and in the advancement and encouragement of experimental schools. As a result study groups (*arbeitsgemeinschaften*) are increasing in number year after year. There the training colleges also do assume a certain responsibility for the further training of teachers who return to their own institutions for conferences and lecture courses. Besides this, in Berlin, the local authorities and the *Zentralinstitut für Erziehung und Unterricht** also take much interest in it. It arranges exhibits, demonstrations, conferences and courses and conducts study-tours in Germany and abroad.

These refresher courses, study groups, and many other ways of formal instruction, as have been described above, are not yet developed in India to the extent which the conditions of life and the services of teachers demand. The key to all educational reforms is to be found in the proper training of teachers—the fact is known to all but still it is neglected. Our efforts should be directed mainly towards the training of teachers. The dire need is for more and better teachers, women even more than men, who can be the pioneers of regeneration of this unhappy land.

A Training College should, whether for men or women, have always a good Demonstration School attached to it with two departments—the High School and the Kindergarten. Such a school should serve as a model to other institutions. All the teachers have to be most carefully selected. The very best teachers, specialists, and teachers with a very broad and comprehensive

* An Interministerial Institute for Education and Instruction established in 1915. It combines a variety of functions—collection and distribution of information, conducting educational tours, courses for teachers, etc. It is supported by contributions from the Ministers of Education of German States.

outlook on education and the problems of life and society, should be employed on the staff.

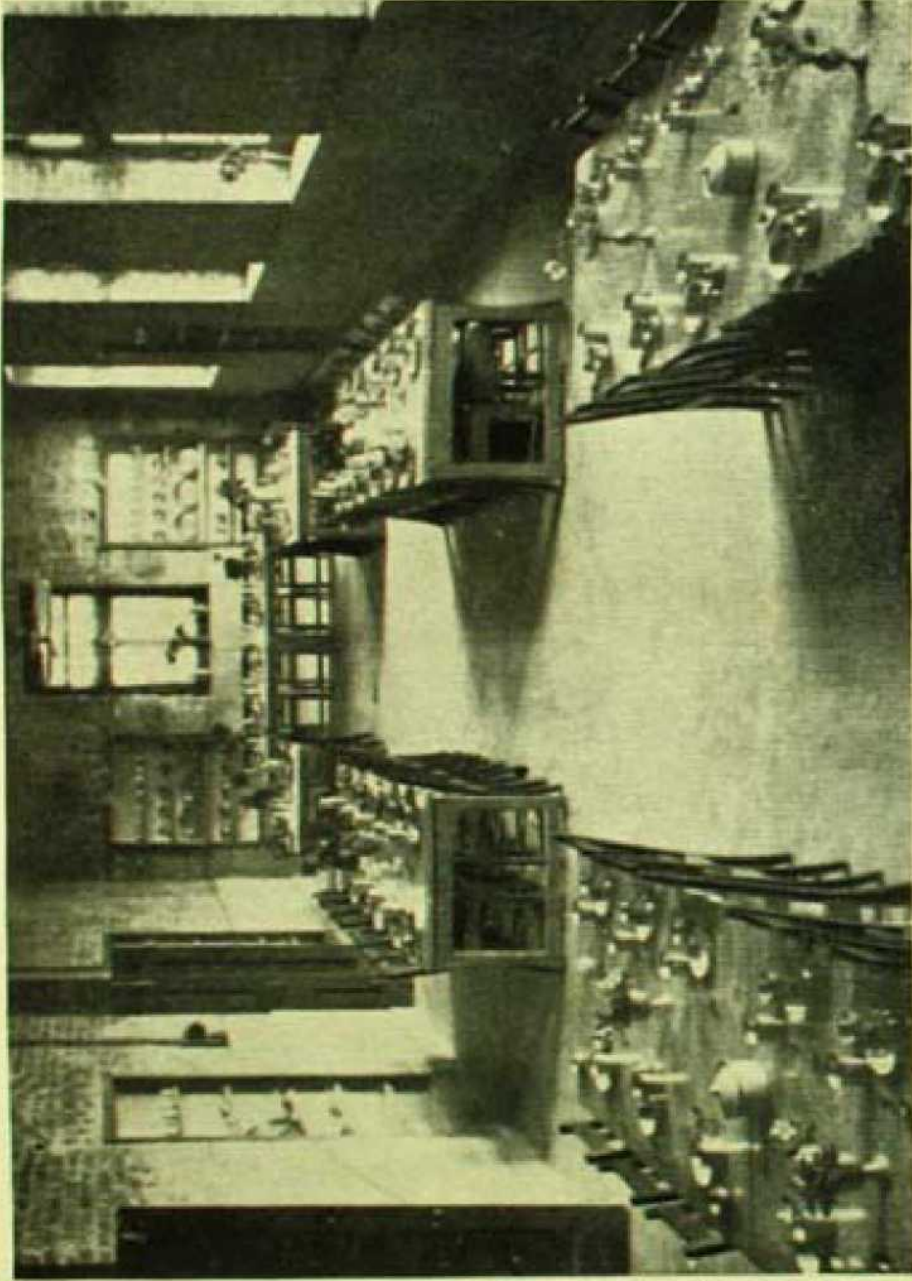
In fact such a school is a great necessity at the present time when numerous high schools are springing up all over Bengal—schools backed by poor ideals, meagre finance, poorer equipments and still poorer staffs—where our young aspirants for the teaching professions are hopelessly exploited—schools which are becoming scenes of unhappy strifes and jealousies.

A Demonstration School of the right type is the real laboratory of the Training College where new experiments have to be carried out by the training college staff and the results obtained should be utilized for the general uplift of secondary education.

In the Demonstration school attached to the training college there should be eight classes altogether in the High school, and three in the Kindergarten, duplicated. There will be 14 teachers in the High school and 8 in the Kindergarten. This model Demonstration school is to show what can be done under right atmosphere of discipline and organization by any large institution of the High school type. The plan of the school should be such as to accommodate 500 pupils—320 for the High and 180 for the Kindergarten.

Such a school should be modern in all its aspects. There should be a large Assembly Hall to accommodate all students and at least 400 additional seats for parents and guardians and students of the training college where school functions, exhibitions of school work and demonstrations may be held. There should be a permanent stage and gallery in the Hall. These should be open for all community activities during spare hours.

It does not make so much difference whether schools are large or small so long as they provide the organization and equipment for doing the work in the best way possible. The school, outlined above, should provide space for many activities; furniture should be moveable so that they may be arranged in various ways. At one time the room may be entirely cleared for action, at another time seats may be grouped for small conferences, again they may be placed in rows for a lesson or a lecture.



28. Dining Hall. Modern High School, New Delhi.

Provision for touch between the School and the Community

In the school, there must be provision for different kinds of activities as they are needed by the children and the community. They should have their own class libraries, material-room and a little theatre. Radios and moving pictures projectors are desirable, too, in this little kingdom. From the hygienic as well as the social point of view it is a very good idea, no doubt, though difficult in India to be introduced, that children should have special rest periods to have their midday meals in the school, and for that purpose there should be cafeterias and rest-rooms. These rest-rooms should be accessible to students who seek for a place to work or study in private. Here they can escape from the hustle and bustle of school life to read, to write poems, stories or essays, to draw or paint or just to rest. These rooms also might be employed for consultation with other students or with teachers.

Modern High School, New Delhi

If midday meals are provided in the school, classes could be begun earlier—suppose at 8 in the morning. At about 10 there may be a break of 10 or 15 minutes and the children could have a cup of milk each. At 12 they may have lunch and after that they will rest till one o'clock. They will begin again and go on till 5 in the evening with a break of half an hour for tea in the afternoon. They will thus have all their recreation classes in the evening such as dancing, singing, playing instruments, recitation, etc. Difficulties might be felt at the beginning but in course of time they will disappear. The Modern High School at New Delhi is run on the same principle and the authorities are quite successful in their new enterprise.

A Science Laboratory in a modern school is essential. It will be an interesting place full of all sorts of odds and ends of improvised equipments, and interesting specimens of plant and animal life in various stages of growth.

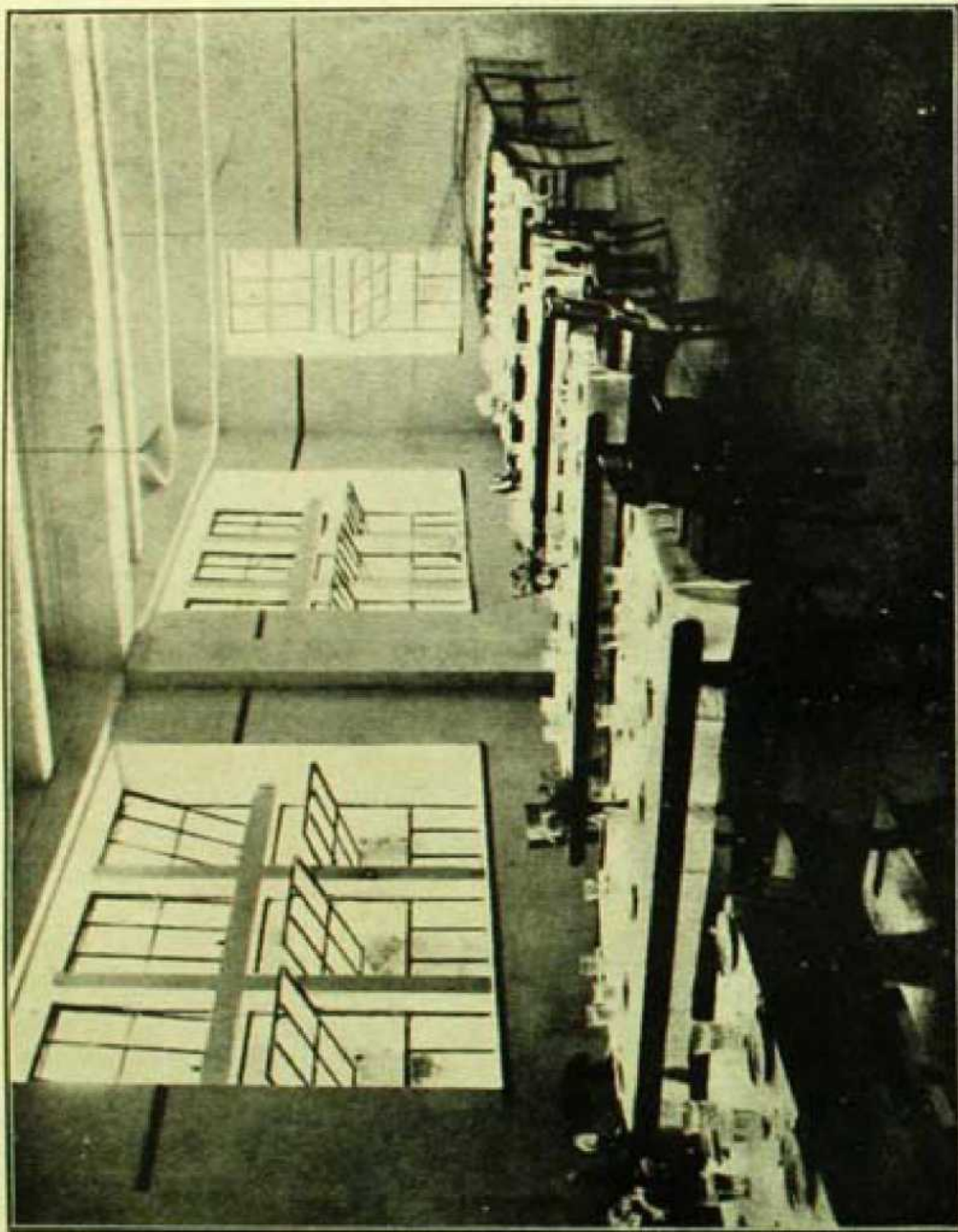
Equipment for Aesthetic Education

It has been said* before that aesthetic education should be emphasized in both schools and colleges. Girl students should first of all learn how to appreciate beauty and art. Development of an artistic mind will be one of the essential functions of the institution. With this

end in view a room should be reserved and properly equipped for art-teaching.

The school should also provide rooms for craft, home-economics, and other special subjects taken up by the school. These rooms, however, would be open to the students during free activity periods so that they might carry on individual or group study, research work and club activities.

Besides these, increased recognition of health needs has brought innumerable changes into the school rooms. Seats should be of different sizes or adjustable, so that good posture can be safeguarded. Both artificial and natural lighting are to be regulated, for the protection of immature eyes. Gymnasium, outdoor playgrounds, swimming pool, etc., should add further opportunities for promoting physical hygiene and growth. Moreover, one has to pay considerable attention to the convenience of school work. The arrangements of class rooms in relation to the Library, Lunch room, Play-ground, etc., should be such as to make this model school a place of joy to live in.



29. A corner of the Dining Room. Mount Harmon School, Darjeeling.

CHAPTER IX

RESIDENCE OF GIRL STUDENTS

In India when we think of millions of homes we feel rather depressed. The real home atmosphere congenial to the growth of the child mind is almost absent. Ignorance, superstition, age-long hardened traditions and customs of society take a heavy toll of children's lives. Most of our boys and girls know very little of real home happiness that enlarges the human soul, of the joys of life that grow in abundance through a training of all the sensory powers of children during infancy.

Indian Homes—what they are like

All children have a very active sub-conscious mind which like the tree has the power to gather its food and nourishment from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and methods of teaching, school appliances and outfits, class instruction and text books. Their mind finds its inspiration of freedom and feels all the stimulation of life from the atmosphere. "Such an atmosphere is the envelopment of mind's perpetual education." It is nearly absent in most of our homes. It is, for this purpose, essentially necessary that the secondary schools and colleges both for boys and girls should be residential till proper homes are forthcoming for our children. Thus there should be a large number of recognised hostels for our students, all well organized and efficiently managed to neutralise the evil effects of undesirable home influences.

Influence of atmosphere on child growth

But while day schools have to struggle hard against the adverse influences of undesirable homes, the residential ones may suffer equally badly from ill-managed and ill-equipped hostels and schools under unsympathetic, unthinking and callous authorities. All educational institutions are for the fostering of life and any tendency to curb free growth of mental powers proves to be harmful. Thus all the perversities that make their appearance in our

Home influence
vs.
School influence

lives are due to the fact that we have been more or less victims of a perverse system and are moving more or less, in a vicious circle.

In India the residential system of education has not yet developed much specially in the case of girls; out of 735 college girls in Bengal only 117 live in the recognised hostels. In Madras out of 1,000 college girls, only 467 are boarders.

The percentages of girl residents in approved hostels to the number of girls attending girls' institutions at different stages of instruction in Bombay, Madras and Bengal in 1936-37 are given in the table below :—

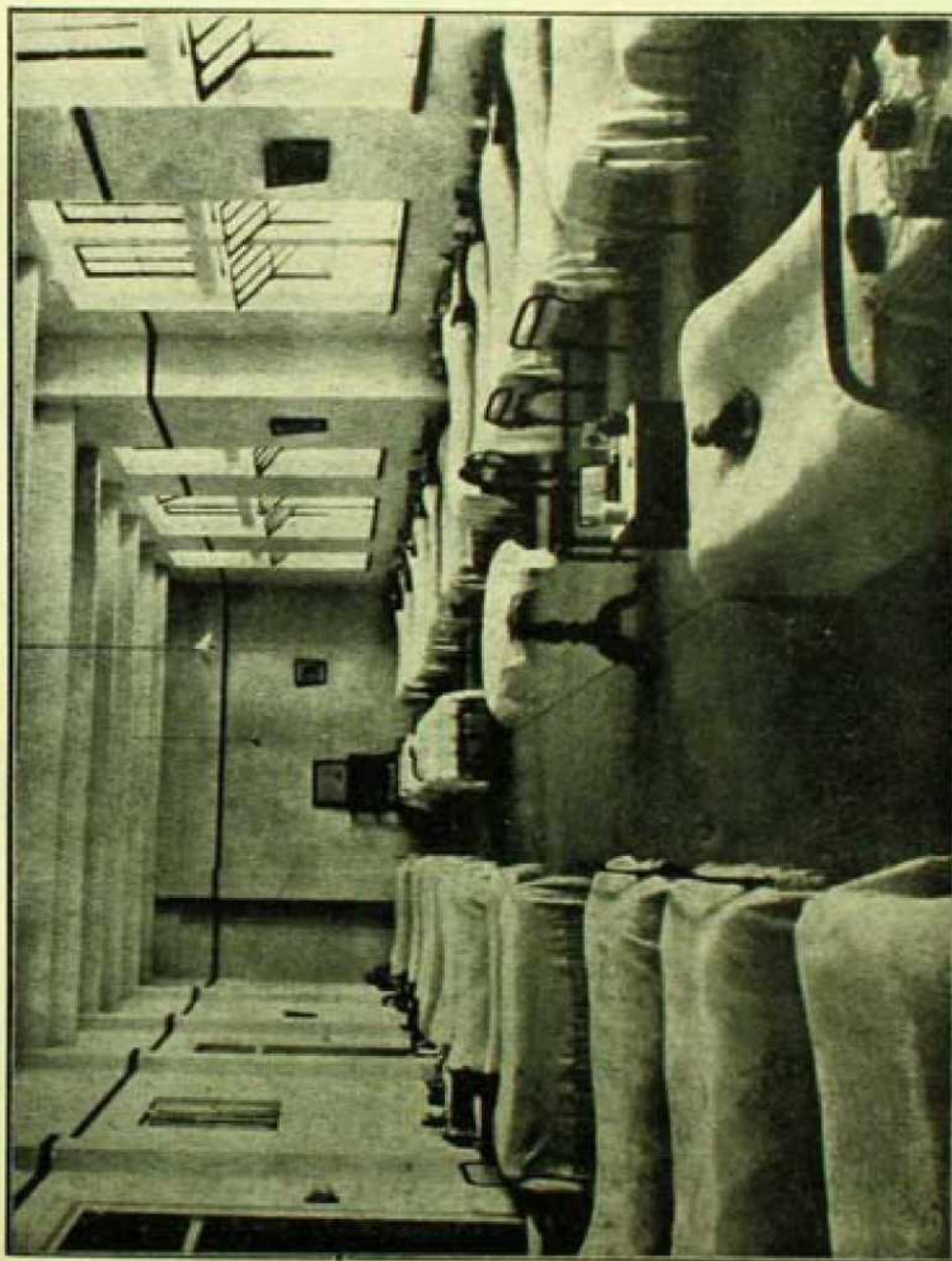
			Bombay. per cent.	Madras. per cent.	Bengal. per cent.
College	...	...	—	68	10
High School	...	...	12	16	13
Middle School	...	...	7	16	8

I visited a good many European residential institutions in Bengal and outside; I may be pardoned when I say that the atmosphere of those schools presents a great contrast to that prevailing in most of our Indian hostels.

I visited the Mount Harmon School at Darjeeling and its hostel; I also saw the Dow Hill School and the hostel at Kurseong. The atmosphere of happiness and strenuous work, and of discipline in study and recreation prevailing there, struck me profoundly. Those hostels provide a real home atmosphere which helps the school activities tremendously.

I cannot help recalling a picture of the St. Helen's at Kurseong—a higher secondary school for girls about which I have discussed in another chapter. This boarding school overlooks the Nepal Hills. There are 3 dormitories—(1) Little Kings' Dormitory, (2) Sacred Heart Dormitory, and (3) Our Lady's Dormitory.

The happy lives of babies, junior and senior girls make an atmosphere very rare in Indian Girls' Hostels.



30. Dormitory. Mount Harmon School (mixed), Darjeeling.



I noticed in these hostels that when the bell goes for dinner all the boarders assemble punctually in the dining hall. It was a pleasure to see all the girls sitting together chatting and enjoying their food. Details of these hostels appear in Chapter XII. During dinner time, the matrons are always present. They take part in dinner table talks and try to make the lives of boarders as happy as possible. They keep proper watch over the diatetics, food values of the menu provided. Where the matrons are very sympathetic and efficient, girls come to like their boarding houses as much as their homes, if not more.

I saw another type of Boarding School which I visited at Ushagram near Asansol. It is more or less a colony consisting of a community of about 600 boys and girls forming a village settlement. 120 students are allowed to live in the hostels on as high a plane as is possible in an Indian village and in a much cleaner and healthier atmosphere. The cottages are built for the scholars' residence—pupils taking part in the construction. There are 30 such cottages each with 8 to 10 students with one teacher in residence, and each of the cottages forming a little autonomous family. The rooms are well-lighted and airy. Girls share in all the activities in home-keeping, preparing food, service, etc.

The picture of hostel life will not be complete if I miss out a description of the Bombay University Settlement. It was started in 1896 some 42 years back. Agnes de Selincourt and Mary Dobson, Evelyn Gedge and Ruby Navalkar were the guiding spirits of this new educational enterprise. From a tiny beginning the institution has grown into a great international home, full of friendship and goodwill where women of many races and creeds share a common life of mutual service.

The corporate life of the Settlement aims at supplying "a widely cultural and religious background to student life." Lectures, musical and dramatic evenings, social service, facilities for games are all the activities of this student-home; the daily needs of a family of 50 are looked after by an international staff of 4 work-



ers. Both Indian and European food is provided and lunch is supplied to students in the various colleges.

In the State of Hyderabad, Stanley Girls' High School gives an equally good picture. The motto of this institution is — "Service through Love." The girls are divided into families or cottages each consisting of 25 girls. There is Student Self-Government and each cottage is a very happy unit, autonomous with regard to social and civic life. Details have been given in Chapter XX.

There is an urgent need of good hostels for girls in Bengal. Education is not merely doing one's lessons or attending lectures; a good deal depends on the activities outside the school or college.

Good Hostel Life is itself a good education

In most Indian homes parents are not properly educated to recognise the sanctity of child life. Many do not even know how the individuality of the child has to be respected, nor how to exploit the instinctive drives of children in their education nor have they any conception of the wholeness of the child mind. In the formative years of life most of the healthy influences of home-life are wanting. The School cannot supply them. Sometimes the home influences are altogether antagonistic to those of the school. Under such circumstances it is necessary that hostels of the right type for girls should be started in important towns and cities, and should be run on most economical lines, so that the school influences may be reinforced by healthy and happy living.

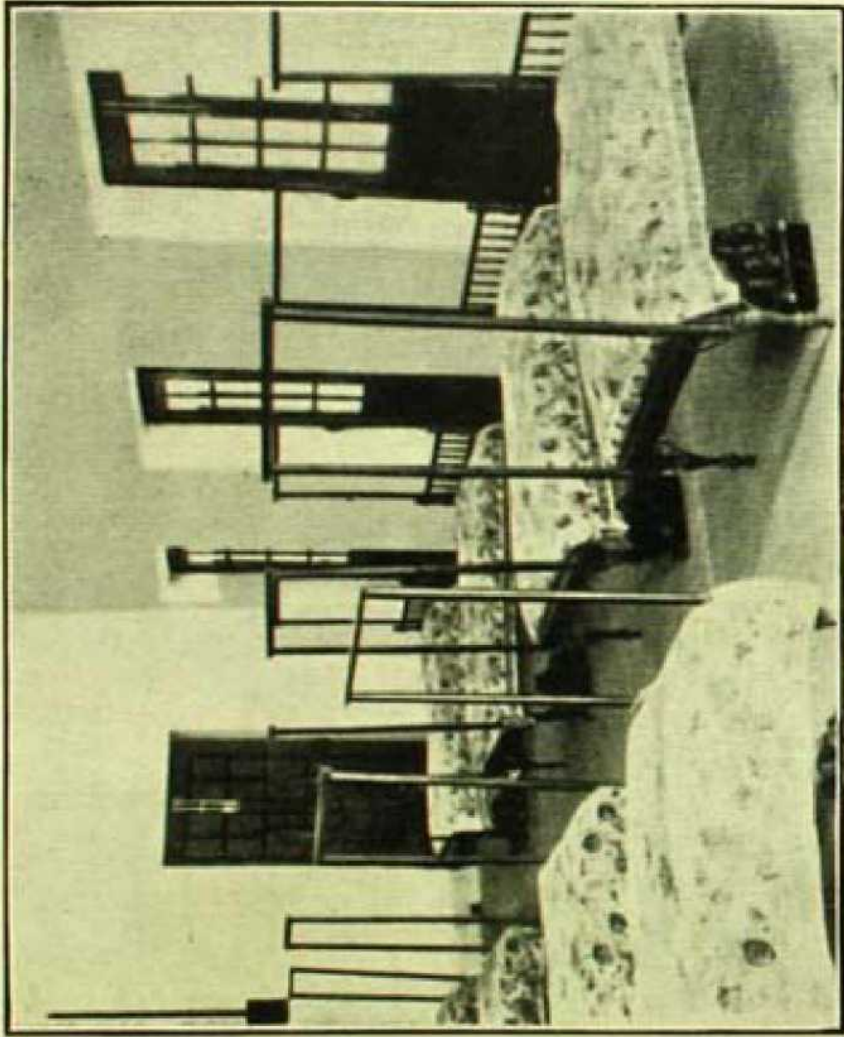
More Hostels necessary for neutralising undesirable home influences

The truth is that the boys and girls who are brought up in unhappy homes, in an atmosphere of fear, hate, anxiety, envy and jealousy, have not only reduced chances of mental health but also have a bad start in life. Attempts should be made to minimise all these adverse influences.

Influence of unhappy homes upon children

In Madras, Women's Christian College and Queen Mary's College Hostels are model institutions of this kind. They have two sections—Tamil and Malayalam. A very large number of girls belonging to different communities resides there, and there is an

Women's Christian College Hostel and Queen Mary's College Hostel, Madras



31. Dormitory. Modern High School, New Delhi.



atmosphere of joy and delightful social intercourse. The greatest happiness lies in playing together and living together. Details of these hostels have been given in Chapter XII.

Training in citizenship consists mainly in the out-of-school activities which the authorities in most institutions do not find time to introduce. Hostel is the best place for this kind of training. The boarders in a hostel form a little community where they learn to love and to serve each other. A spirit of service and tolerance is often fostered in them and it prepares them for the world of human relationship.

Social training can only be had by living in a society where all the members move forward by a community of interest and aims and ideals, which has to be introduced into our educational system. In the hostel, through the games and clubs, debating societies and competitions, a spirit of corporate life is developed, for which our homes offer very meagre chance.

In the hostel each individual learns to carry out all his plans and activities, with due regard for the rights and privileges of the group. Lessons in self-confidence, self-help can be had in hostel life. Each member has to stand on his legs. We learn proper etiquette, manners and become more sociable.

Hostels for girls should be started with proper facilities for their physical and mental development. The site of the hostel should be carefully chosen, away from the crowded quarters, busy bustle of the city, with a fairly spacious compound. It is better to have one or two big hostels with accommodation for 200 or 250 girls in each than to have several small hostels with a very small number of girls in each.

The rooms should be bright and airy. Hostels for the college and school girls should be separate. The whole atmosphere of the hostel should be cheerful. There should be introduced dormitory system; instead of housing all the girls, old and young, in the same dormitory, the girls should be divided as far as possible according to their age-group and allowed to sleep in different dormitories as is done in several missionary hostels. Or better

Benefits of good hostel life

Large well managed hostels better than smaller ones for co-operative living

Hostels for college and school girls to be separate



still, cottage system may be introduced with a small number of girls in each in the same compound. But at the centre there should be a large dining hall to accommodate all the girls of the cottages, for the two big meals. Enjoying meals together has a great educative value and it should not be neglected in any case. Girls should be admitted from all classes of people. The same food should be served to all—the same vegetable dishes to vegetarians, the same animal food to others.

In the hostel compound there should be extensive play grounds, a swimming bath, if possible, and a gymnasium. One hour at least should be devoted daily to games and exercises. Every care should be taken in the hostel for the physical development of the girls in residence.

Opportunities for games
and mental contests

There should be a small hospital attached to the hostel with a small dispensary. There should be a segregation ward for cases of infectious diseases.

Medical inspection should be done twice a year by the medical officer in charge. There should be a warden as well as a matron for whom a training in domestic science would be essential. The girls should divide among themselves the household work as far as possible. They should be allowed to take in turn some responsibilities in hostel management.

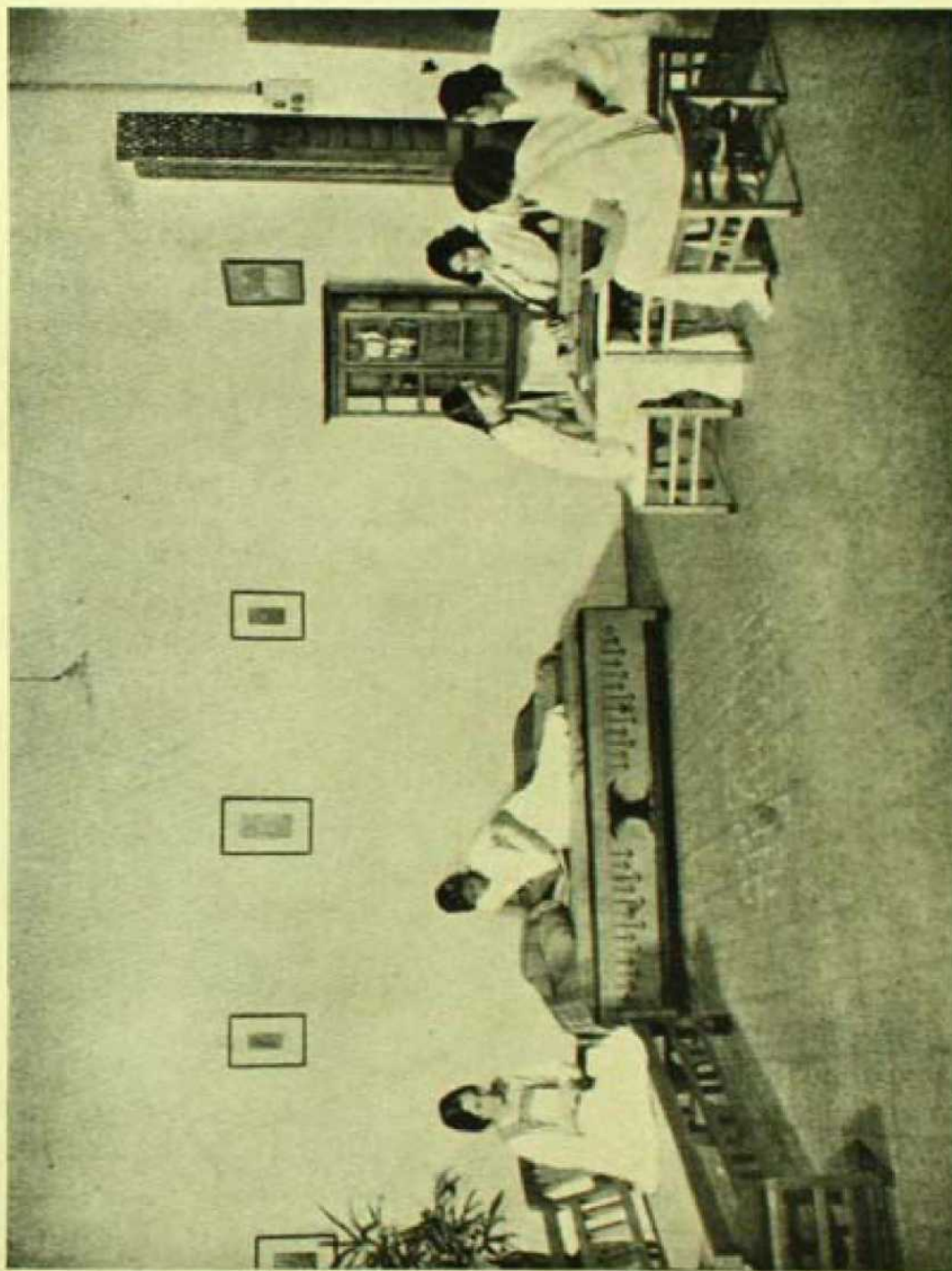
Hostel Hospital and
Dispensary

Each hostel should be provided with a library and a common room. The students themselves should be in charge of these by turn. The library should consist of open shelves and a taste for reading should be encouraged by all means.

Hostel library and
common room

Besides the study room in the library, there should be a drawing room well stocked with different musical instruments which the girls can play upon whenever they are free. Various clubs and societies may be organized by the girls themselves to make them enjoy their social life more fully. Once a month dramatic performances and musical soiree, discussion of current events may be organized—and these social activities should be encouraged in

Recreational activities



32. Girls in the Common Room. Women's Christian College, Madras.



every way possible. These should be looked upon with the same importance as learning every-day lessons.

In every sphere the girls should be left alone without any unnecessary interference of the warden or the matron. The services of the junior and senior girls may be requisitioned for Student Self-Government. The central student executive body should be made in every way responsible for good hostel management. The girls will have their own courts and parliaments; they should be encouraged to make their own laws and to see that their laws are obeyed carefully.

Thus to live and work and play in such a community is itself a good social education. By moving in an atmosphere, where freedom is set up as an ideal, the child learns imperceptibly and with ease that freedom implies restraint and that liberty can only be realized in a community through the willingness of the members to make sacrifices for it. Such social education constitutes a vital form of preparation for citizenship in later life. No training in citizenship can be equal to that gained by living in a community of this kind. The more completely the girls are allowed to manage their own societies, clubs, shops and co-operative stores and to shoulder responsibility for the well-being of the community, the more valuable is the social and practical training received from their hostel life.

Student Self-Govern-
ment in the hostel

Good hostels—excellent
tools of social education

CHAPTER X

RELIGIOUS EDUCATION OF GIRLS

In ancient India religious education of boys and girls was considered to be the backbone of the system of education. When the English system of education was introduced here, the Government of the country, pledged as it was to observe religious neutrality, did not make any serious attempt to introduce the religious element into our school and college education, the only exception being the Missionary institutions where some instruction in the religion of Christ was given.

The problem of devising a system of religious education for all scholars is itself a stupendous one, there being so many religious sects and cults widely differing from one another both as regards goals and methods of worship. The tragic consequences due to our inability to tackle this great problem of religious education are now manifest in all directions. Responsible people all over India are now thinking of introducing some kind of religious education in the modern system ; their partial schemes are many and their interest is almost daily broadening and deepening.

There are States like Japan, France, Soviet Russia and Turkey where moral education of the young has been planned with great care and thoroughness without any definite form of religious training enforced by the State. Their attitude may be summed up in these words : " Why waste goodness and love on God, Who, if He exists, has no need of our help, while our fellow men are in direct need of it? How much better mankind would



be if all the service that has been lavished upon and sacrifice offered to God had been turned to the benefit of our own species? To say that man has no rights as against God is treason to the race. Virtues are not means to some end beyond our ken but ends in themselves. Complete human life is supreme good. Hope of future rewards and fears of penalties in another life are unworthy motives which make goodness impure; they are selfishness for two worlds instead of for one." *

But in spite of these modern currents of thought the genius and culture of the Hindus require that there must be some rational

Need of a rational system of religious education for the Hindus and other communities

al system of religious training to give proper background and vitality to our secular educational efforts. Since we believe that body,

mind and soul have evolved together, "as there is much evidence that in mental development the child recapitulates in his life—urges some of the history of his remote forbears, and as the fundamentals and buds of every one of all ancient religions are found in the child's soul which becomes manifest when every child happens to love, admire and adore all the beauties of nature which

Historical background of a system of religious education

probably was, once in times of yore, a supreme object of worship with some of his remote ancestors, it follows that folklore and

myth in children are like husk or shell that protects the growing kernels from which the very bread of life, science, literature, art, religion are made and that falls off when the grain is ripe."

It has been a common experience in India amongst the

Amongst the Hindus all phases of evolution of the religious spirit are manifest in religious leader

Hindus that as a child one may begin with crass idolatry, pass on to the worship of the great gods personifying elements and with increased esoteric spiritual experience may

find final rest in the Eternal Infinite—*Paramātmān*. If a child is endowed with religious insight he will come to regard all he has learnt as "symbols, types and figures of an all-embracing religion of humanity." In the case of Ram Krishna Paramahansa's unfolding of spiritual life, he was a Hindu Sākta, a Vaishnava, a Saiva, a Buddhist, a Mohammedan, a Christian—all in due proportion. But such would be the religion of the superman. If we miss the fact that the same All-Father has been worshipped in



all climes, though imperfectly, by every pagan, our concept of religion would be very narrow. Religious pedagogy has to recognise these limitations.

Fundamental unity of all forms of life—the aim of Hindu Religion

A revival of true religious spirit makes us realize the unfathomable depths of our soul and enables us to have a vision of *সর্বভূতস্বমাত্মানং সর্বভূতানি চাত্মনি*—that “we are relatives of animal and plant life, of rocks and soil, seas and oceans, planets, stars and nebula—that all are our kin for we are born of the same parents.”

The real drawback of religious education is that we seek to impose upon the child-mind the religion of the mature or post-mature intellect, solicitous only for truth as science defines it. Such truth is the goal of those who have reached the highest plane of religious evolution after a very long process of *Sādhanā*, continued through a series of existences; its appeal to a growing child is very meagre.

Defects of the present system of religious education—it ignores the needs of the child's soul

A scientific concept of an all-powerful, impersonal, eternal God derived through an insight into the inner chambers of the soul, where all the objective manifestations are transformed into subjectivities, is beyond the comprehension of youths who are not advanced in inwardization. To personify the Divine, though it imposes human limitations on Him, comes easy to them, our heart and imagination respond instinctively by the affirmation of personality.

Next, to make the most of our powers in this life and to find sufficient earthly motives for virtue and against sin within our daily life activities instead of being influenced by the fear of pain, or the thirst for happiness for the post-mortem existence, should have a greater appeal to our children and youths. The best preparation for a future life beyond is to live out our present life as completely and as purely as possible.

The needs of the living present cannot be ignored for prospects in a hypothetical world to come

Religion is an inner growth; as the process of interior realization and purification progresses, all externals—rites, rituals, oblations, dogmas, prayers, penitences, etc.—after accomplishing

Religion is an inner growth—the externals have their uses before one reaches the goal



their objectives, drop off like the leaves of a deciduous tree. In all schemes of religious education the externals have their uses but they must not be overdone nor their significance over-stressed.

The general principles underlying the problem of religious education are briefly sketched below :—

1. Teachers of religion must remember that religion is for the child and the child is not for religion. They must not lose touch with childhood, its growing and expanding life-urges, its actual needs and requirements in home, school, society and places of worship. The child must start life as a good pagan or else its religious and moral nature would be morbid and crippled. Forcing of religious instructions and practices before their time either produces an attitude of indifference or hardens the mind with mechanical habits too tough to be shed. Stuffing the mind with Shastric Texts, and restricting all free play of natural instincts by Shastric injunctions, become an incubus upon the mind. Psychology suggests a new method of approach in viewing the nature, needs and power of the growing soul of children during its successive stages.

General principles underlying any rational system of religious education

Religion is for the child and not vice versa. There must be no forcing. Teaching to be adapted to the needs and powers of the growing child soul

2. Vedic myths and legends, stories from the *Upanishads* and Pauranic literature, parables from Christian and Islamic scriptures should come first in the early years of child life ; interest of children in these stories being the best index of their pedagogical ripeness. " The nascent seasons when the soul is ripe for the impregnation of sacred truth, which are now being determined for various secular studies, as all-conditioning and dominant, are the seasons of the efflorescence of interests."

Story element in early religious education—myths and legends

3. At this stage intense Hero-worship is a fit preliminary to the worship of the divine. Stories of the greatest saints and prophets of all ages—in their historical perspective—should be attempted, as a preparation for real religious teaching. A few

Let the spirit of hero-worship grow with stories of great religious leaders of the world

characters from the *Mahabharata* and the *Ramayana*, and the characters of Krishna, Confucius, Zoroaster, Buddha, Christ,

Mohammed, Chaitanya, Ram Krishna and other pioneers like Abraham, Moses, Saul, David, Cain and Abel, Ruth and Jonah may be extremely attractive if their stories are told with liveliness and objectivity.

4. When children's minds are objective let them look outward and they must not be forced inward. Objective presentation is more helpful in earlier years than abstract teaching. Stories of sympathy and mercy, justice and fair-play, courage and patriotism, of chivalry and sacrifice, of magnanimity and charity, loyalty to the family and love and affection for brothers and sisters—all have their strong appeal at this stage. During the pre-adolescent period these stories may sway the mind of boys and girls.

5. Adolescence brings in a new phase of life. It is the time when ancestral traits of character re-appear. New experiences, new temptations, a new spirit of adventure into the unknown, become manifest. A consciousness of power leads the youths over new paths of conquest. There is the birth of new ideals—a slow development of the subjective side of life—growth of tender, budding conscience polarised to right and wrong. At this phase dreams of an unknown world, a world to come, with all its mystic elements, sway the mind; so along with intellectual teachings, the miracles have a great charm for youths, who live in two worlds—one mechanical world of matter, of things of sense and physical science, and another world of things imagined, glimpsed in the inner depths of soul, believed rather than proved. It is the symbolic world of faith and hope, where youthful minds like to revel.

Belief in spirits, ancestors, saints, prophets, angels, Brahmā, Vishnu, Shiva becomes natural at this stage. These are but the phyletic evolution of the race soul. The supernatural sheds its lustre upon the individual at this stage. So the miraculous elements in all religions hold sway over our feelings and sentiments and prepare the mind for the transcendent world. Here faith becomes one of the most creative factors of one's religious life and the supernatural has a place almost central and supreme.



6. For maturer and more cultivated men and women the atmosphere should be such as to invite growth and expansion in all directions; it is the stage of enquiry into the philosophy of life; at this stage the youthful mind should be exposed to the results of highest culture in all faiths; and all apparent differences between various faiths have to be adjusted and the fundamental unity of all forms of life has to be established. The *Geeta* and the *Upanishads* for the Hindus, the *New Testament* for the Christians, the *Old Testament* for the Judaites, the *Avesta* for the Zoroastrians and the *Koran* for the sons of Islam are the supreme treasure houses from where the youth may draw all his inspiration and truths. "Youth want inspiration rather than formulæ; vistas and hints rather than reasons." They have the divine gift of reaching up to higher levels by faith, by suggestion and by devotion to ideals.

Thus the spirit of adolescence has to be fully exploited in religious education. When higher truths of life are built into the tissues of their being, mind and heart are woven together in their psychic growth and they march towards an unknown goal—"like some far-off divine event towards which the whole creation moves."

The following plan of religious education may prove useful for the Hindu Girls. Similar outlines may be sketched for other communities in the light of suggestions set forth above.

A scheme of Religious education in outline for the Hindus: six stages—

1. *Infant stage—ages 6 and 7 :—*

Mother-child relationship;—for the infant the mother if not God Himself should be in His place; stories of Divine Mothers and their children;—stories of Sri Krishna's childhood, Dhruba, Prahlad, and others selected from the Ramayana and the Mahabharata; Rhythmic simple nursery songs depicting mother-child life, e.g., Tagore's poems.

2. *Early girlhood—ages 7 and 8 :—*

A. Instructional :—

- (a) Nature stories and parables—feeling for natural beauty to be cultivated; easy transition from the perception of natural beauty to moral beauty; animal stories.
- (b) Stories of the early life of saints, prophets of India and other lands—of the best women and men.

B. Religious Practice :—

Simple *Āsanas* (Postures); singing of simple *Bhajanas* in vernacular in chorus and *Kirtanas*.

3. *Later girlhood—ages 9 to 11 :—*

A. Instruction :—

- (a) Brief biographical accounts of great religious men—their struggles with hostile forces of the world—Development of the spirit of hero-worship in the child mind—Hindu myths and legends, stories of chivalry from ancient history.
- (b) Regular reading of easy sacred texts with vernacular translations, uses of prayer-books at prayer-time.

B. Religious Practice :—

Āsanas (contd.)—common prayer in the vernacular; Preparation of an album containing sketches from great religious paintings, singing of *Bhajanas* in Bengali, dramatising simple religious stories; collective practice of *Santi Patha* (শান্তিপাঠঃ)।

4. *Pre-adolescent stage—ages 12 to 14 :—*

A. Instructional :—

- (a) Selected myths and legends from the Vedas and Puranas; the Ramayana and the Mahabharata adapted for children.

- (b) Reading of easy sacred Texts with translations. Reading of books like ভক্তিযোগ, রামকৃষ্ণকথামৃত, তাপস-মালা etc.; gleanings of attractive Texts from these for every-day use.

B. Religious Practice :—

Āsanās and *Mudrās* to be continued—early attempts at breath control and concentration of mind (*Pānāyāma*)—Gleanings from sacred literature (continued); singing of *Bhajanās* from Tulsidas, Kavir, Dadu, Sundar Das, Tukaram and others; performance of prayers, *Pujās* and *Āratikas* at regular times; collective recitations of sacred Texts selected from *Upanishads* like “অসতো মা সদ্গময়, তমসো মা জ্যোতির্গময়,” etc.

5. Adolescent stage—ages 15 to 17 :—

A. Instructional :—

- (a) Selected easy sacred texts with literal translations in the Vernacular—selections from the *Vedas*, *Upanishads* and the *Geeta* for Hindu pupils.
(b) Lives of one or two great prophets in full—the miracles—parables, connected with their lives to be properly impressed and interpreted.

B. Religious Practice :—

Performance of prayers, *Pujās*, and *Āsanās*, etc.; Singing of selected Sanskrit Hymns; Singing of *Bhajanās* of great Saints (contd.)—Mirabai, Sahajo Bai, Manjukesī, Pratapbala and others; Collective recitations from *Upanishads* like শ্বেতাশ্বতর, Chap. 6. slokas 7-17, বৃহদারণ্যক, ৭ম ব্রা, ৮ম ব্রা, 7-10, etc.; Contemplation of the Divine-prayers.

6. Post-adolescent stage—ages 18 to 20 :—

A. Instructional :—

- (a) Reading of the *Geeta*, and discussions on the text.

B. Religious Practice :—

Performance of *Pujās*, Prayers, *Dhyānas*; Practice of silence for at least 15 minutes every day at a fixed time ; singing of *Bhājanas* and hymns (contd.); committing to memory some sacred texts for embodying their truth in daily life.

CHAPTER XI

SUMMARY OF THE RECOMMENDATIONS FOR THE REORGANIZATION OF GIRLS' EDUCATION IN INDIA IN THE SECONDARY AND COLLEGIATE STAGES

A. *Organization*

1. One Central Advisory Board of Women to be constituted for the whole of India; under it Provincial Boards of Women with branches in different districts or groups of districts to guide and control girls' education.

2. Every three years a qualified girl to be deputed for studying new improvements on women's education.

3. A well-defined policy for the education of girls with regard to :—

(a) the type of general and special education for girls in the Secondary and Collegiate Stages.

(b) A flexible curriculum as outlined in Appendix H.

(c) A recognised standard of equipment of girls' institutions.

4. Socialization of the programme.

5. Adequate provision for training in citizenship.

6. Student Self-Government.

7. Traditional dualism between the curricular and extra-curricular activities to disappear.

8. Medium of instruction to be the Mother Tongue to prevent huge waste in education.

9. A real atmosphere to be secured for National Education.

B. *Curricula*

1. Equal opportunities for education to be provided for both boys and girls.

2. Representative subjects to be given ample space in the curriculum.

3. Departmentalization and Socialization of the subjects at the Secondary and Collegiate Stages.

4. Secondary instruction to be individualized.

5. Provision for the following Advanced Courses for women at the University Stage to enhance their attractiveness at the Secondary stage :—

(a) Mother craft.

(e) Cooking.

(b) Social Hygiene.

(f) Housewifery.

(c) Child Psychology.

(g) Dress-making.

(d) Home-craft.

6. University Degree and Diploma courses for Household and Social Sciences, Physical and Mental Hygiene to be provided.

7. A Domestic Science Department to be organized in the University where the Home-makers' and the Home-keepers' courses may be followed up scientifically.

8. The pressure of Mathematics and Physical Sciences to be partially relieved in the case of girls taking up the above courses.

9. The needs of the " Living Present " to be emphasized in framing the curricula.

10. Compulsory Physical Education for girls to be provided to suit their physiological needs and requirements.

11. Secondary Education of girls to be prolonged by one year to relieve the physiological strain during their adolescent period, or shorter lesson periods for girls alternated by small intervals of rest to be provided.

C. Æsthetic Education of Girls and Education in Art and Crafts.

1. Organization of proper Art and Music Education for girls for its utilitarian, cultural and recreative values. Degrees in these subjects to be recognised by the University to give school teaching a higher status.



2. Craft work in the Secondary Schools to be introduced fulfilling the following conditions :—

- (a) Instruction to be continuous and progressive with a wide range and variety to develop special skill.
- (b) Craft work in a school to have a social tradition behind it and satisfy a real need of the society.
- (c) The craft selected should make a direct appeal to the pupil's interest and self-expression.

3. One or two of the following types of craft-work to be attempted in a school :—

- | | |
|------------------|-------------------|
| (a) Needle work. | (f) Book Craft. |
| (b) Home craft. | (g) Basketry. |
| (c) Weaving. | (h) Leather work. |
| (d) Gardening. | (i) Metal work. |
| (e) Pottery. | (j) Wood Craft. |

4. Special training for the Craft teachers of the Secondary Schools to be provided either (a) in the Training College for Women, or (b) in Special Industrial or Craft Schools.

D. *Physical Education*

1. Compulsory Medical Inspection of pupils.
2. Introduction of School Clinics at suitable centres.
3. Sound Physical Education to be made compulsory including folk dances and folk songs with provision of a good mid-day meal.
4. Training periods to be either from 7 A.M. to 8 A.M., or from 4 P.M. to 6 P.M.
5. A Training College for the teachers of physical education to be started under the University.
6. Any course of Physical Education should be psychologically sound.
7. Extra-school services to be organized for inculcation of civic virtues.
8. All schools to have large play grounds.



9. Physical Training Classes to be carried on at different centres by specialists.

E. *Vocational Education*

1. Vocational classes and institutions to be started for girls.
2. Two types of Industrial Schools for Women—Certificate and Diploma courses—to be organized, as has been done in the Punjab.

F. *Co-education*

1. Co-education at the Primary stage should be compulsory all over Bengal. At the Primary and Middle stages special encouragement to be given to the appointment of more women teachers.

2. At the Secondary and Collegiate stages where there are able and efficient teachers with great faith in co-education, co-education to be encouraged by all means.

3. In Secondary Schools where co-education is introduced special home-science or domestic subjects should be given ample space in the curricula in addition to general school subjects.

4. The system of co-education should be based upon a recognition of differences in interests and aptitudes between boys and girls and to provide for the proper bifurcation of the curricula to meet special demands.

5. Secondary Schools adopting co-education should provide for a mixed staff.

G. *Training of Teachers*

1. A Training College for Women for both the graduates and the undergraduates to be started in Calcutta.

2. It should be on a residential basis.

3. The number of students to be trained should be 125—50 graduates and 75 undergraduates.



4. In the compound of the Training College residential quarters for the Principal of the Training College and the Head Mistress of the Demonstration School to be provided.

5. One Demonstration School to be attached to the Training College. It should be the Laboratory of Training College for new educational experiments for the uplift of education in the country.

6. The Demonstration School to be located in a separate but adjoining compound of the Training College and should form an integral part of it. Its equipments have been suggested in the report (*vide* pp. 99-101).

7. Vacation Courses, Refresher Courses, Courses in special subjects, Study Groups and Conferences to be organized from time to time, to set up a live touch between the Training College and Teachers' profession.

H. *Residence*

1. In Calcutta and in the five Divisional Head Quarters hostels to be started for the accommodation of girl scholars of Secondary Schools and Colleges.

2. Hostels to be placed under efficient management so that proper atmosphere of social and intellectual education may be maintained.

3. Hostels to have good play-grounds.

4. More attention to be paid to recreational activities.

5. Library and Common Room to be provided in the hostel.

6. Student Self-Government to be encouraged in the hostel.

7. A hospital and a dispensary to be attached to the hostel.

I. *Religious Education of Girls*

1. Religious education, to be useful, should be a functional element in children's lives; it should be suited to the growing needs and natural desires of children.

2. The soul of the child recapitulates the phases of racial evolution; different phases of growth of religious ideas of a nation should have their appeal to the child's life. Adult standard of reli-

gion, as embodied in the conception of an Impersonal, *Nirguna* (निर्गुण) and *Niskhriya* (निष्क्रिय) God, must not be forced upon children.

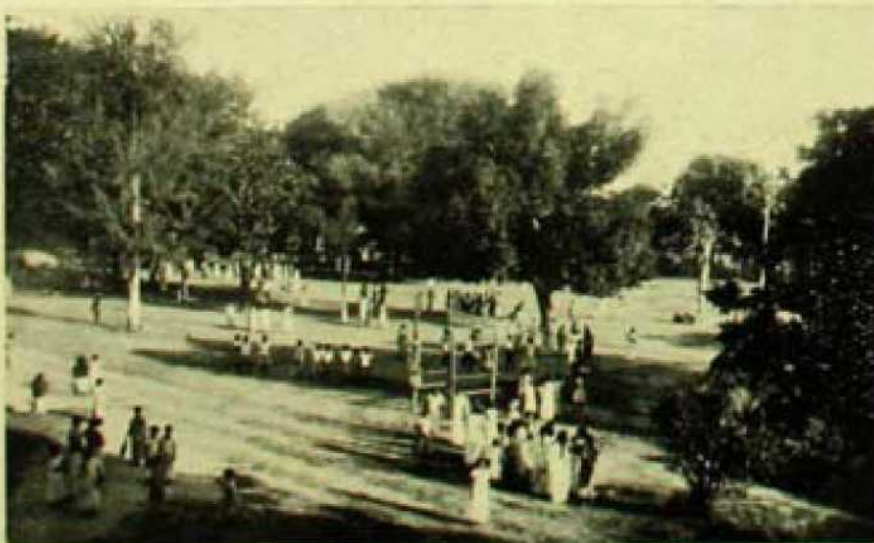
3. Six natural stages of instruction have been outlined—infant, early girlhood, later girlhood, pre-adolescent, adolescent and post-adolescent periods.

4. For each stage a suitable curriculum should be drawn up by experts, on the lines suggested in Chapter X (pp. 115-18).

5. The course should consist of two parts, (a) Instructional and (b) Practical, the latter being stressed more than the former. It should be remembered that religion is for life and all religious teachings are to be embodied in one's life as much as possible.



33. Physical Exercise Class. Royapetta Girls' High School, Madras.



34. One School Afternoon. Royapetta Girls' High School, Madras.

CHAPTER XII

GIRLS' EDUCATION IN MADRAS PRESIDENCY

Madras Presidency is one of the most advanced provinces in India today in education. The population of Madras Presidency is 47 millions. The people are mainly of the Dravidian race and the main languages that are spoken there are Tamil, Telegu, Malayalam and Kanarese. The first two account for 78 per cent. of the population. The female population of the Madras Presidency according to the census of 1931 is 2,36,57,108. The number of the girls under instruction is 8,87,839 whereas the total male population under instruction is 22,86,141. The direct expenditure on education for all kinds of schools for the year 1935-36 was Rs. 4,27,20,463. The expenditure on girls' secondary education and the training of women teachers during 1935-36 is given below :—

Secondary Education

Indian	...	Rs.	11,82,277
European	...	„	5,94,310
Total			Rs. 17,76,587

Training

Indian	...	Rs.	7,05,385
European	...	„	24,214
Total			Rs. 7,29,599

The total direct expenditure from Provincial Fund on all kinds of schools for boys and girls during 1935-36 was Rs. 2,08,08,422.

There are five arts colleges for women and the strength in these is about 600. Besides this, there are many girls reading in the boys' colleges and their number also will not be less than 380.

The Queen Mary's is one of the best colleges for girls in Madras. It is the only college in the whole Presidency which is affiliated to the University in Indian Music in the B.A. course. Special aptitude, special taste of girls for music is thus developed in Madras; it does not die away for want of practice and opportunity as it happens in other provinces. The Indian Music department of this college contains four Veenas, two Violins, one Gottu-vadhyam, one Tambura, one pair of Tablas, two Flutes and one Gramophone with selected records. If we look at the curriculum of the Madras University we find that there is more choice and variety.

The Science department is quite separate from the main building. Two rows of buildings forming an "H" pattern comprise the new science block. The Physics department is housed in the eastern half and the Chemistry department in the western. Both the Physics and the Chemistry laboratories are fully equipped for practical work for the B.A. standard. The Physics and Chemistry libraries also are quite separate from the general library. There are 600 volumes in the Physics and 400 in the Chemistry library. In these libraries as well as in the general library, open system is in use.

In the Intermediate Physics room there is accommodation for one hundred students while in the Chemistry there is room for 72 students. One-third of the total number of students on the rolls are Science students. The Science course in this province is taken up more frequently by girls than it is in other provinces. There is accommodation for 40 students at a time in both the Physics and the Chemistry Laboratories. The B.A. Physics Laboratory has rooms allotted to practical work in General Physics. The Physics department also has a good workshop with a high grade lathe, drill grinder and polisher, also a battery of accumulators with a motor generator. Very few of the women's colleges in India are



35. *Kurmi Kolartom* Dance on an open-air stage. St. Christopher Training College, Madras.



36. Nursery Class, Capron Hall High School for Girls, Madura.

so fully equipped for science teaching as the Queen Mary's in Madras.

The out-door activities of the college students are very well organized and managed. The Students' Union is a central organization. It is an association of all the students of the college and hostel. It controls the work of the various societies in the college, *e.g.*, literary society, dramatic society, vernacular association, etc. Senior students are elected the treasurer, the dramatic secretary and the sanitary officer. They call a general meeting and elect the rest of the members of the various committees. The ex-students may be elected for some post or other if they are fit for it. The seniormost student is the President of the Union as well as the representative of the students on all social and ceremonial occasions.

The senior students and the other members of the committee are responsible for the efficient management of the various interests of the students. The responsibility of the sanitary officer also is no less great. She is to see whether the rooms and furniture are kept neat and clean. The dramatic secretary is responsible for all the entertainments that fall due in the year.

The ideal of the Students' Union is Self-Government. The students are trained with this ideal in the forefront of their attention, so that they can rely upon themselves in all matters of organization and management. It is the Union now that controls almost all the college activities. The students can get advice and guidance from the staff if necessary. The Union membership fee is Rs. 6. Half of the amount thus collected goes to the games club which provides the students with almost all the modern amenities for physical exercise and recreation. Membership of the games club is compulsory and Re. 1 is charged for it from the members. The various games that are played are Net-ball, Merry-go-round, Throw-ball, Tennis, Badminton, etc.

Two inter-collegiate matches are played each term. It is a part of the activities of the organization known as the Madras Women's Inter-Colle-



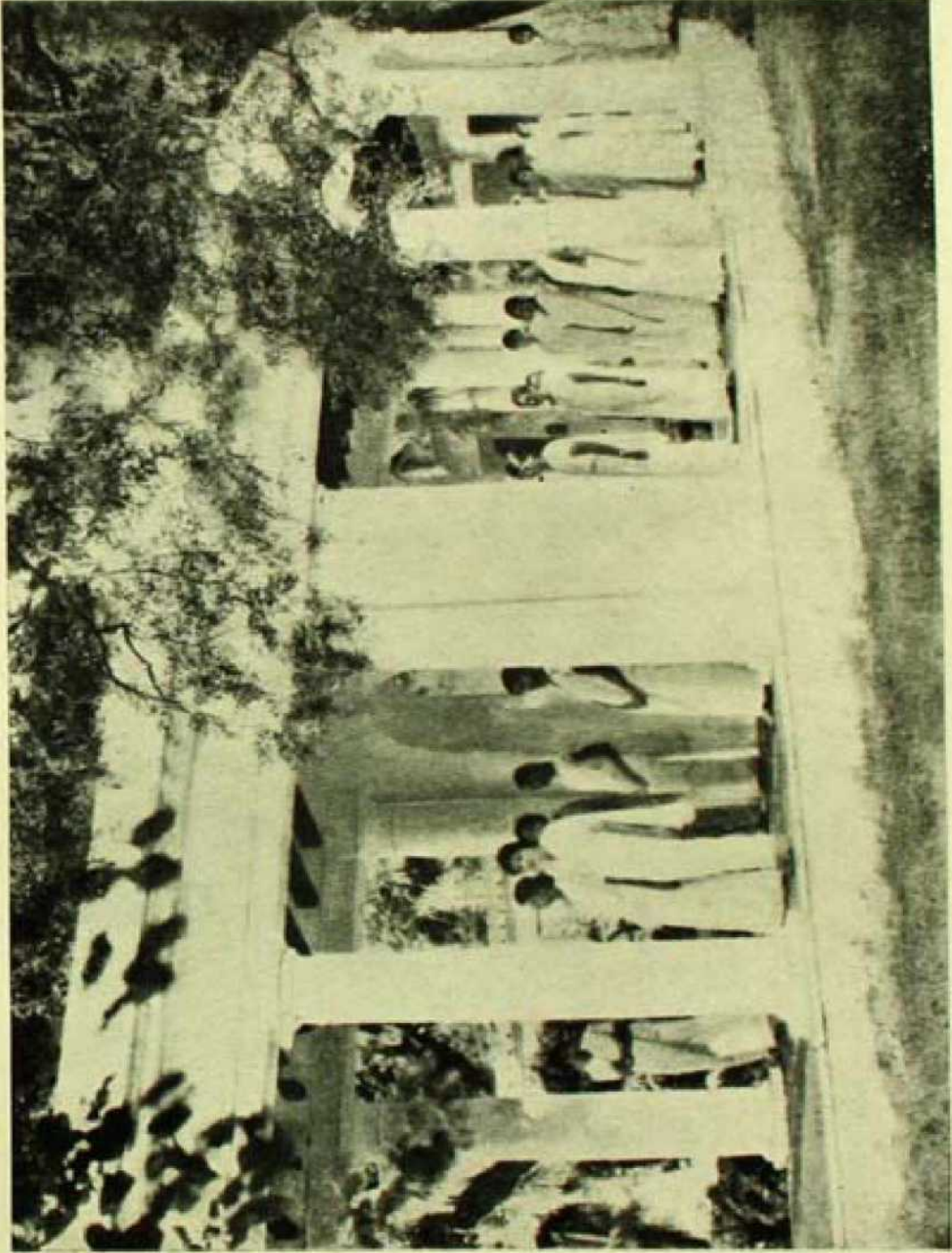
giate Athletic Association. Besides this they have their own college matches such as inter-class, inter-tutorial, inter-block matches. Between 4 to 6 p.m. no study is allowed. This also encourages to a certain extent the playing of games. Thus the games have assumed a prominent place among the college activities of girls as well as boys.

Social work is one of the special features of the schools and colleges in Madras. The Students' Christian Movement and the Village Workers' Association are the only two associations that are not directly under the Students' Union. The Village Workers' Association studies the life of the poor and visits neighbouring villages. Their aim is to help the poor. They organize evening classes, informal dispensaries, lending libraries, and entertainments for the villagers and chiefly for the Cheri children.

The Association runs a night school for the *chokras* and rickshaw-men with a paid teacher in charge of it. The Association co-operates with the Sanitary Welfare League and the National Health Association. They join the Hospital Library Service and visit the Hospital on Thursday. Their annual expense is Rs. 200 which is raised by a variety entertainment once a year. This money is mainly spent on night schools. The Association has been successful in impressing upon a number of students the importance of social work.

The S. C. M. has study circles and co-operates in social work with the village workers and with outside institutions like the Y. W. C. A.

In the Women's Christian College, too, apart from the academic work the students have several other activities which demand their attention and they are proud to think that practically all these are managed by the students themselves. It is a familiar sight to the people of Nungumbake to see groups of Women's Christian College students on their Friday Visits to the various work centres and hospitals. Those who know the local language have an advantage over others in taking Sunday School Classes for village children.



37. Students leaving Chapel. Women's Christian College, Madras.

Not only this; though the students have to lead a very busy life, they find time to manage their own meals and kitchens. This is not an easy problem, for they belong to different communities each with its own peculiar tastes and methods of cooking. They have two main sections, the Tamil and the Malayalee, which provide satisfactory meals to the various members. The greatest happiness lies in studying together, playing together and living together. This atmosphere is lacking, to a certain extent, in the Women's Christian College Hostel. In this hostel there are about 200 students, 120 being of the Queen Mary's College. The number of the resident staff is seventeen. There are five sections in the hostel: European, vegetarian, non-vegetarian, cosmopolitan and Brahmin sections. Each section has its own kitchen and dining room. Non-Brahmins are not allowed in the Brahmin section. Caste system is still very rigid in South India. Service of meals has been a difficult problem in this province. The tastes of the Indian students—Malayalees, Tamils, Telegus—differ widely. Cooking therefore in this hostel is done separately as much as possible to suit different tastes. The students there, though they live in the same hostel, miss the joy of having meals together. They have not been able to solve the food problem so easily as the students of Women's Christian College Hostel have.

In secondary education too, the progress that Madras Presidency is making day by day is remarkable. There were on the 31st March, 1936, 50 high and 29 middle schools with a strength of 21,215 as against 10,530 in the previous year. The total number of girls reading in the secondary schools for boys and girls was 28,901 as compared with 26,337 last year. In Madras the average strength of the schools also is much higher than it is in other provinces.

There are many experimental schools in the South, both for boys and girls: the Adyar or Besant Memorial, the Vidyodaya and the Pasumalai Boys' High School might be mentioned in this

connection. The Adyar School is in the city of Madras. Its work has already been discussed in Chapter VII. The Vidyodaya was established in 1924 as an experimental institution; attention is paid in this school not only to the training of intellect but even more to the developing of physique and to the building up of an upright and self-reliant character. The Vidyodaya seeks to provide a type of education for Indian girls which trains them to be good home makers and useful members of the community to which they belong. The development of character being one of its primary aims the school gives each one of its pupils the advantage of individual attention along with discipline and with the companionship of other girls. Stress is laid not so much upon mere preparation of lessons for examination as on the mastering of the subjects studied and training of the mind for future work. The limited number of pupils admitted makes it possible to give, to the physical condition of each girl, the thought and watchful attention which she would receive in her own home.

The Vidyodaya

The strength of the school in 1936 was 135, fifty-two in the boarding house and eighty-three day scholars. One of the new features of the school that has been recently introduced, is the inception of the "Vidyodaya Students' Association." The pupils of the school have been divided into four groups under the names of *Premālaya*—the House of Love, *Satyālaya*—the House of Truth, *Sevālaya*—the House of Service and *Tyāgālaya*—the House of Sacrifice. Each House has chosen a distinctive motto and colour and elects its own Captain and Prefect, who participate in maintaining school discipline.

Social life of the School

House System

A Judicial Board or Court consisting of four members of the staff and the four captains and, presided over by the senior student sits once a week to try cases of breach of school rules and discuss problems concerning school life. This system inculcates the principles of self-government and citizenship. They are taught to realize and undertake responsibility early in life. In the court meetings other matters are also discussed. Every resolution must emanate from the Court meeting and then it is sanctioned.



38. Children sleeping during rest time in the rest-room. Bentinck Girls' High School attached to the St. Christopher Girls' Training College, Madras.



39. Open-air Class, early morning, Vidyodaya Girls' High School, Madras.



Honour marks are given to each House according to merit. Black mark is given to a child who breaks rules very often. Ten such black marks will take away the honour marks for tidiness, neatness, etc. Each child's record is kept in the house-book. A star is given when a girl gets more than 85 marks. The name of the girl who gets a star comes first in the House Roll Call. There is a class order mark-sheet too. Black marks are taken away from the total marks of a particular child. Duty lists are given to each class at the beginning of the term.

System of Honour

Whenever a child gets something new or beautiful she hangs it over in a particular corner of the Assembly Hall, known as the "Beauty Corner." It is changed whenever another beautiful article is available. Thus they learn how to match colour, how to decorate and so on. It develops their artistic sense and creates a desire for collecting beautiful things.

Beauty Corner

It is the business of the Dramatic Club to look after the various kinds of entertainments. Sometimes they stage a play and sometimes again concert parties are held. The money thus raised goes to the poor in the villages. This is mostly done by the upper form girls. The lower class children are encouraged to make little gifts for the patients in the Hospital.

Out-of-School activities

The Flower Festival is a much-loved function of the school. It is usually held in the month of February. The four Houses decorate the four parts of the school in different colours with flower plants and fruits. The whole day is spent in the midst of a riot of colour and fragrance. Each House must be in its unique colour.

Flower Festival

Tree Planting Ceremony follows next. This is a special honour given to the most beautifully decorated House. They will plant their own tree. The girls remain busy all the day with their leaves and flowers; the guests come in the afternoon; each class gives an item about some beauty of nature and entertains the visitors. Thus they show their appreciation of the bounty and beauty of nature.

Tree Planting



Candle Light Dedication Ceremony

The idea behind the Candle Light Dedication Ceremony is gaining Knowledge and spreading it. The girls assemble in the hall all dressed in white, the prefects sit at the top of each row. A speech is delivered first, then the senior girl lights up her candle and it is from her candle that the prefects light up theirs. Then the girls who sit next to the prefects light up their candles from the prefects'; then the next girl does it and so on. Thus each girl has her candle lighted. It is a very beautiful sight to see all the girls dressed in white, holding their candles. The girls then go to the adjoining tank, stand in a circle and float away their candles, and there ends their Candle Light Dedication Service.

But one speciality about this school is that if a child shows special interest in music or sewing or any other subject she is allowed to attend that class only and not the general lessons. Some girls again after the fifth form attend the one-year domestic science course.

Happy Social Life

This institution is open to pupils of all communities—Hindus, Mohammedans, Christians, and others are admitted irrespective of their caste or creed. They all dine together and have the same food. The same kind of food is given to the Tamils, Malayalees and Telegus, and nobody objects. The quantity of food given is enough for their growth and development. In the morning they get bread and butter and along with it tea or coffee; sometimes they are given *Pallaharam*, a very delicious dish, and along with it fruits and milk.

Same food for all

At one o'clock they have rice, two or three kinds of vegetable curries, *sambar*, *rasan* and curd. Their tea-time, as usual, is at 4 p.m. when they are served *Pallaharam* or bread and butter and with it tea or coffee. I had an occasion to stand nearby and watch them while they were having their lunch. Special attention is paid to the health and well-being, happiness and all-round development of the girls.

Physical Compulsory

Exercise—

Games are compulsory from 4-30 to 5-30 in the evening and the day scholars also must stay at least three days a week for games. Besides this, both



the day scholars and the boarders must have drill for 15 minutes a day. In this institution annual examinations are not of much importance. Promotion depends upon class

Promotion dependent on class work work. A girl who does well in the examination but is poor in class work will not be promoted. Again there will be no objection in promoting a girl who has kept a very good record throughout the year but has failed in the examination.

Even Social Service has not been neglected in this institution.

Social Service The senior girls go to the village once or twice a week and inspect the homes of the villagers. They teach them how to clean their home, how to keep their person tidy, how to prepare their food in a hygienic way, how to bring up children, etc. Sometimes again they take with them some very easy books and give the villagers useful readings out of them.

This spirit of social service is prevalent in almost all the schools and colleges in the South—which is very badly lacking in institutions in other parts of India, specially in Bengal.

A description of the Pasumalai High School for boys, I think, will not be out of place here. It is a school with an agricultural bias and not like ordinary institutions. Nestling at the foot of a rocky hill, three miles away from Madura, is Pasumalai where the school was established in 1845, after it was removed from Tirumangalam where the work of training Christian agents was begun by Rev. William Tracy in 1842. A college department was opened in 1881 and a normal school in 1886. The college classes now have been removed to Madura. In 1906, courses in manual training and agriculture were begun. The latest addition to the school is a commercial department in 1909. The strength of the school altogether is 890. The students come not only from all parts of Madura district but from all the Tamil-speaking countries. Three-fourths of the boys are from the Christian community. The teaching staff in all the departments consists of 45 members, of

Staff whom three are American Missionaries, five Indian ladies, four Mannual Training Instructors and two Agricultural Assistants. All the teachers live in



Pasumalai and devote their whole time for the good of the pupils, helping and sharing in their manifold activities both within and without the class room. The Teachers' Association has started a Teachers' Association Fund fund to which every teacher contributes a small sum every month. The object of the fund is to help teachers to visit schools and places of educational importance, to attend educational conferences and teachers' guilds and to promote activities which go to widen their mental outlook and professional efficiency. The hearty co-operation of the staff with the management in all the new efforts and the eagerness of teachers to grow in professional efficiency are great assets to the school.

Along with the subjects taught in Groups A and B of the S. S. L. C. scheme, the following optionals are offered in this high school under Group C : Physics, Chemistry, Algebra, Geometry, Botany, Agriculture and History of England. In the Training School, Indian History, Indian Music and English are taught as optionals for the elementary higher grade.

The aim of the school is much higher than preparing boys for the examination. The development of a good personality is considered to be very important. To help the pupils to become healthy, self-reliant and useful citizens in future, a number of extra-curricular activities are offered in addition to the subjects ordinarily taught in the school. Some optionals like Physiology, Hygiene and First Aid are allowed. Regular classes are conducted in these subjects with demonstration and practical work. Students taking up these subjects get First Aid Certificates from St. John's Ambulance Corps after an examination; it is an indication that they want to be fully equipped to relieve the suffering of the people amongst whom they live and work.

Wood-work and different forms of hand-work such as basket making, *Lorai*, mat-weaving, book-binding and card-board work, string-work, relief map and globe making are taught in Manual Training Department. This promotes dignity of labour and gives instruction a vocational bias.

They have extensive farms covering 100 acres of wet and dry lands, gardens and orchards. This provides ample scope for demonstration and practical work in agriculture. Portions of the gardens are divided into small plots and assigned to groups of students who plough and manure them and raise crops applying modern methods of farming. Those who live in Pasumalai believe in work, in hard work, in creative work. They are not content to be consumers only. They want to produce something and thus help to feed the hungry.

One of the chief objects in maintaining the Manual Training School and Farms is to spread through their boys modern scientific and economic methods of farming and leisure time occupations to the villagers around and thereby to contribute to the economic welfare of Rural India. New vegetables and fruits of high food value such as cabbages, knolkhol, sweet corns, tomaties, Batavian oranges, etc., are introduced and developed in their gardens and orchards. Their dairy farm with its Sindhi and Delhi buffalo breeding bulls are available to help the farmers around in the breeding of better cattle; the poultry yard with the champion egg laying white leghorns and a 500-egg capacity incubator enable to introduce a better breed of chickens in the villages. They also maintain half a dozen hives of bees to teach villagers how to domesticate bees and obtain honey from their apiary.

All the training school students are required to learn Indian cookery during the course of their training. The management has built four cook sheds behind the Chettiar Hostel for pupil teachers to practise cooking. This stands them in good stead when they become village teachers. In spite of the fact that the boys spend a large part of their time and effort in securing an all-round training for life, their results in the public examination are fairly satisfactory.

Pasumalai endeavours to train its pupils in Self-Government. Their newspaper "Pasumalai Progress" is largely edited by the pupils. Students serve as monitors, members in various committees, panchayats and Courts of Honour and help not a little in developing self-discipline in the pupils. In the hostels attached to

Practical Agriculture,
Dairying, Poultry Farm-
ing

Self-Government

the training school, students run their messing establishment through their stewards who draw up the budget for the month, plan the menu and do all purveying and account keeping.

In athletics students elect their own captains and help much in planning their fixtures in games and in conducting inter-class contests. Thus through school activities they train themselves for participation in civic life in their after years.

About 90 per cent. of the pupils come from villages far and near and they have a splendid opportunity to teach the villagers; they are trained for village reconstruction and uplift work. During week ends and vacations groups of students and teachers go out to the villages, distribute pamphlets and booklets on health and village reconstruction, give talks on sanitation, co-operation and prevention of contagious diseases, and also exhibit some processes of cleaning. On Saturdays and Sundays the Training School students go out to the adjoining villages with the teachers and try to remove adult illiteracy using special methods and charts. They conduct games for children, organize young men's club, help to start libraries and reading rooms in the villages. Under the auspices of the Y. M. C. A. the students in the training school run four night schools for adults and the children of the labouring classes. During "the clean-up day" all the teachers and the students participate in cleaning not only the buildings and grounds of the school but also the streets and the dirty corners of the adjoining villages.

Since 1936 they have been trying a new scheme by which they want to give everybody some occupational training so that when he leaves school he not only has general knowledge but also knows at least the rudiments of some occupation. They have made this occupational training semi-compulsory. The following occupations are attempted:—carpentry, mat-making, nursing, tailoring, animal husbandry, agriculture, horticulture, landscape gardening, radio installation, leather work, etc. I was fortunate in being allowed to spend a whole day at Pasumalai, watching the boys all the time. It was rather a delightful sight indeed! After 4 the boys came running to the fields, began to water the trees, pluck



fruits that were ripe, turn up soil where necessary. India's future depends upon these "busy workers," I mused.

The school has introduced a questionnaire by which they want to ascertain the fitness of a youth. It is an interesting experiment. I give below the form :—

HOW EFFICIENT ARE YOU?

(A) Physical :

Per cent.

1. Have you learned how to get well and keep well?
2. Have you discovered which foods, baths and exercises increase your energy and heighten your mentality?
3. Is your sleep long, dreamless and refreshing with your sleeping room perfectly ventilated?
4. Do you eat slowly, moderately, regularly?
5. Is all your clothing made loose, to allow blood and nerves free play?
6. Can you relax entirely in your leisure hours?
7. Are you complete master of your bodily instinct and appetites?

(B) Vocational :

8. Do you like your work?
9. Have you learned the best, quickest and easiest way of doing it?
10. Do you work harder than any body else in the institution?
11. Are you saving money systematically?



(C) Social :

Per cent.

12. Are you tactful, sympathetic, courteous?
13. Do you wish your colleagues well and never speak ill of them?
14. Have you a great love in your life to steady, to cheer and to empower you?
15. Are you unhampered by caste, racial or communal thoughts?
16. Do you enjoy association with little children?

(D) Mental :

17. Do you know where your greatest power lies?
18. Have you a fixed goal in line with your supreme talent?
19. Do you realise which of your habits, thoughts or emotions make you inefficient?
20. Are you independent, fearless, positive?
21. Have you learned the science of planning your day ahead?
22. Do you enjoy art, music, literature?

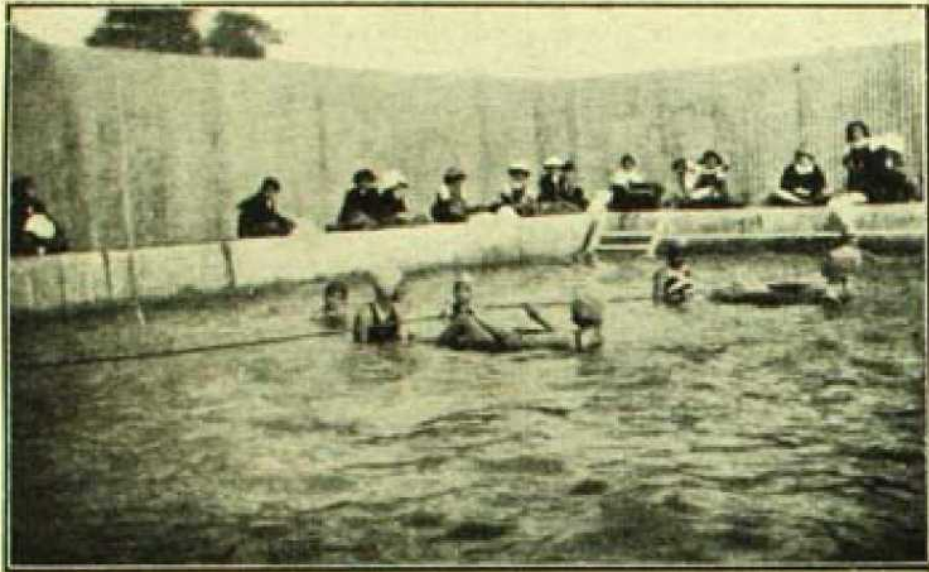
(E) General :

23. Can you be optimistic under all circumstances?
24. Are you correcting your own weakness, mental, financial, social, or spiritual?
25. Do you systematically draw spiritual power from communion with God?

Total ...

Divide by 25:

Note:—Put your percentage after each question, add and divide by 25, and find how efficient you are, check up with a truthful friend,



40 The Swimming Club. Sirdar Dastur Nosheram Girls' High School, Poona.



41. The Sports Day. Sirdar Dastur Nosheram Girls' High School, Poona.

CHAPTER XIII

GIRLS' EDUCATION IN THE BOMBAY PRESIDENCY

Bombay Presidency has an area of 1,23,599 sq. miles. The population is over 21·8 millions, mainly Hindus. Female population is 10·3 millions. The percentage of scholars to population in 1936 was, males 9·8 per cent., females 3·4 per cent. The chief languages spoken are Sindhi, Gujarati and Marathi. To the total expenditure on education in 1936 Government contributed 44·2 per cent., local authorities 19·4 per cent. and the fees 23·2 per cent. Education in 1936 was estimated to cost altogether 180 lakhs. If we just look at the tables given at the back of the Report for 1935-36 we shall find how the total amount spent on education is increasing year after year.

The total expenditure on the institutions for males in 1936, leaving out the expenditure on Direction, Inspection, University and miscellaneous, etc., was over 29 millions whereas in the same year that on the female institutions was only a little over 6 millions. This is neither fair nor adequate. But still we must say that Bombay is making rapid progress as regards girls' education. The number of girls under instruction in 1936 was 3,51,399, whereas in the previous year it was 331,501. The number of institutions for girls increased by 27, to 2,094. The total number of girls under instruction represents only 3·4 per cent. of the total female population of the Presidency; it is in excess of the preceding two years. Still there is a great difference between the numbers of boys and girls. Out of these 351,392 girls, only 219,705 were in the institutions for girls, the rest being in

General survey of Education

Expenditure

Distribution of Scholars

the boys'. The number of girls under instruction in the various kinds of institutions has been given in the following table :—

Institutions	Number of girls under instruction		Increase or Decrease
	1935-36	1934-35	
Arts Colleges	1,207	1,092	+115
Professional Colleges	175	158	+17
High Schools	21,917	20,322	+1,595
Middle Schools	5,955	5,139	+816
Art Schools	79	79	...
Medical Schools	130	115	+15
Normal and Training Schools	899	825	+74
Technical and Industrial	1,194	1,182	+12
Commercial School	85	78	+7
Schools for defectives	30	47	-8
Schools for adults	630	695	-65

The girls in this Presidency, therefore, are progressing educationally. It is very difficult to draw up a correct estimate of the total amount of money spent on the education of girls as it has been said already that 37·5 per cent. of the girls attend boys' institutions. The expenditure on institutions meant exclusively for girls in 1936, including inspection etc. was Rs. 70,10,124, whereas in the previous year it was Rs. 69,32,598. So it can be hoped that the expenditure on girls' education will increase more in future years. The above expenditure is met usually by the following bodies :—

	Per cent.
Municipal Funds, District	
Local Fund ...	26·4
Fees ...	17·9
Government Funds ...	36·4
Other sources ...	19·3



42. Girls' Common Room.
Wilson College, Bombay.



43. Washing Room for Laundry
Class. Mahilashram, Poona.

Bombay is one of those places in India where girls are most free. So there is no separate college for women affiliated to the Bombay University. They never felt the need of one even. There is however a good number of women studying in the various Arts and Professional Colleges. Their number also rose from 1,250 to 1,382 in 1936. From the following table for 1936 we can have a rough idea of the number of women attending the different professional colleges :—

Women students in Professional Colleges

	1935-36
Sydenham College of Commerce and Economics	4
Secondary Training College	19
Law College	14
Medical College	137
Agricultural College	1
Total	175

When we compare these figures with those of 1935 we find that there is an increase in the number of women attending all sorts of professional colleges except in the agricultural. In the previous year, that is in 1935, there were 18 girls in the Secondary Training Colleges, 10 in Law, 125 in the Medical College and one in the College of Commerce and Economics. The number of girls in the Medical College was the highest. About 90 girls altogether passed in Science.

The Indian Women's University was founded in 1916. The chief characteristics of this University are that (i) the courses of studies are designed to suit the requirements of girls ; (ii) the vernacular is the medium of instruction, English being a compulsory subject and (iii) external candidates also are allowed to appear at the examinations. At the Entrance Examination, the candidates are examined in the following compulsory subjects :—

(a) Modern Indian Language (Mother Tongue) ; (b) English ; (c) Domestic Economics and Hygiene ; (d) History ; (e) Geography ; (f) Arithmetic ; (g) Sewing.

In addition to these subjects a candidate has to choose one of the following subjects :—

(a) Classical Language (Sanskrit or Persian); (b) Physics and Chemistry; (c) Algebra and Geometry; (d) Hindi; (e) Drawing; (f) Music; (g) French; (h) German.

The pass mark in English, Domestic Science, Modern Indian Language and voluntary subjects is 33 per cent. and 30 per cent. for History, Geography, Arithmetic and Sewing. At the Secondary School Certificate Examination, candidates are examined in all subjects prescribed for the Entrance Examination except English.

The Degree course, or in other words the Arts course, is of three years; at the end of each year there is a University Examination. The examination at the end of the first year is called the First-Year Examination in Arts or F.Y.A. The examination at the end of the second year is known as the Second-Year Examination in Arts or S.Y.A. The examination at the end of the third or last year is called the Examination for the Degree of Graduate in Arts or G.A.

The same optional subject must be studied throughout the course of three years. A candidate taking the Examination for the Degree of Graduate in Arts must have passed the F.Y.A. and the S.Y.A. Examination in Arts.

The number of students attending the colleges affiliated to the University is increasing every year, and this growth in the number of students in the colleges maintained by this Women's University is shown in the following table :—

1916	...	...	4
1921	...	...	22
1926	...	...	32
1929	...	...	84

In the year 1935-36, there were about 170 women attending the four colleges at Poona, Baroda, Bombay and Ahmedabad.

The Headquarters of the University has been shifted from Poona to Bombay. At present 21 secondary schools are affiliated to this University, of which fifteen are in the British districts of the Presidency and the remaining six are either in Indian States or in other provinces. The number of girls at present attending all these schools is reported to be 4,512.

The strength of the Women's College in Bombay was 56 in 1937, 13 being in the G.A. Class, 17 in the S.Y.A., and 26 in the F.Y.A. It is rather sad that though it is a women's college the professors are mostly men. It is not so in the Girls' College at Poona. The strength of this college is 45, 13 staying in the hostel.

The number of secondary schools for girls and the number of girls attending secondary schools including those for boys have been given in the following table :—

			Secondary schools for girls, 1935-36	Girls under instruction 1935-36
Indian	...	...	95	22,711 (5,995 in boys' schools)
Anglo-Indian and European	...	...	17	3,161 (531 in boys' schools)
Total			112	25,872 (6,525 in boys' schools)

As regards the progress of secondary education for girls the Educational Inspector says : " Though there is a steady increase in the number of schools and in the number of pupils under instruction, the progress may not be said to be very encouraging. The only redeeming feature is that the public has awakened to their sense of duty towards their girls and they are keen in imparting some secondary education to them and will not be satisfied with primary education only. It is pleasing to find a few girls in boys' high schools even in backward districts and with some relief in the financial stringency both of Government and the public ; much more can be expected in future."

It will perhaps be quite interesting if we just go into details regarding one or two high schools in Bombay which I have visited.

The Indian Girls' High School, Poona, is a big institution. The strength of the institution is 1,020, 770 being in the high



school and 250 in the primary department. One hundred and twenty-three girls live in the hostel.

The High School has been divided into seven houses, *viz.*,
 House System House of Charity, of Unity, of Joy, of Justice, of Art, of Liberty and of Pleasure. Inter-House games, both English and Indian, such as Basket-ball, Volley-ball, Tennis, Badminton, Hadu-du-du, Hide-and-seek, etc., are encouraged. Houses try to beat each other. Their debating union is known as the *Vanita Samaj*. Debates are held once a fortnight. Here also the girls fight for their House. There is competition amongst the Houses in music, elocution, singing, essay-writing, etc.

The day for social gathering is a very happy day for all the girls. They come to the school early in the morning and have some games and performances. In the afternoon they all sit together and have light refreshments and then at night again they have their dinner in the school. In the evening from 4 to 6 they have some entertainments. The old students also come and join. These are managed entirely by the girls themselves and they meet all the expenses from their own contributions. The middle school girls have their own separate arrangement.

The special feature of this school is that the girls can specialise, if they want to, in domestic Extension Classes sciences, such as household work, home nursing, laundry work, sewing, knitting, bringing up children and child psychology. I spent a happy morning with the students there. The Head Mistress, Miss Benubai Panse, took me to their Gymnasium or drill hall. The Blue Birds came out in their uniforms and danced and sang before us. Then it was the turn of the primary school girls. They performed their *Sāstānga Prani-pāt* exercise. I was very glad to find that these old forms of Indian exercises are coming into vogue again.

The Guides were then asked to entertain us with some of their performances. A girl pretended to Girl Guides' demonstration have some accident and fainted. The Guides at once bandaged her neatly and carried her away in a stretcher they formed with their hands. The exercises that they

chose to show me next were extremely difficult ones, especially for girls. Two of them knelt and bent down, two others stood on their backs and the third one jumped up at once on the shoulders of the standing girls. The two girls at the bottom had to bear the whole burden. The Guides were really very active, smart, and hardy.

Mahilashram at Poona is one of the oldest institutions affiliated to the Women's University. It is the result of incessant effort of Prof. Karve, whose recent death has deprived India of a devoted worker in the field of women's education. In 1907 the Mahila Vidyalaya was started for girls. Then a new movement was started to establish a self-denying body of women (chiefly widows) who were to devote their lives to the administration of Mahila Vidyalaya. The three institutions, the Hindu Widow's Home, the Mahila Vidyalaya, and the Niskam Karma Math were afterwards amalgamated into a single concern and placed under the auspices of the Hindu Widows' Home Association. The common school of the Ashram and Mahila Vidyalaya is now called *Mahilashram* and the members of the Math have become life workers of the Association. The aim of the Ashram is not only that its students should be educated there and provided with means of leading an independent life, but that while leading such a life they should be useful to their sisters and help forward the cause of the regeneration of women generally. The Ashram, moreover, hopes that from among its students there would come forward women who, when they complete their education, would not care to earn money but would disinterestedly throw themselves into the work of conducting institutions like this Home.

The school was started with six girls only in an old but spacious house belonging to the Deccan Education Society. But now in the place of that old dilapidated house there are buildings worth more than a hundred and ten thousand rupees. The number of students has increased considerably. They have now a boarding school of two hundred women, half of them being widows including about fifty supported by the Association.

Hostels of the Mahilashram

There are four hostels altogether—*a, b, c, d*. Hostel (*a*) is mainly for the pupils who come from well-to-do families and the fee is Rs. 13. The fee of the Hostel (*b*) is about Rs. 11. The inmates of this hostel come from lower middle classes. The residents of the Hostel (*c*) are rather poor and they pay their food expenses only; Hostel (*d*) is meant for little children. All these developments show how the work is progressing.

A brief description of two other schools, one for the Europeans and the other for the Parsees, will complete my picture. Both of these are much more expensive than the simple happy homes that have been described above. In St. Mary's School at Poona, conducted by the Sisters of the Community of St. Mary the Virgin, there are three departments altogether, the preparatory, the high school, and the training department. In the Training Department there are two sections—the section that prepares teachers for the preparatory school and the section that prepares teachers for the secondary school. The strength of the high school is about 160. The boarding fee for non-Europeans is Rs. 60 and for Europeans it is Rs. 45 per month, whereas in the Mahilashram and similar institutions it varies from Rs. 10 to Rs. 20. The whole school has been divided into four Houses, *viz.*, St. Patrick

Houses in St. Mary's St. Michael, St. Martin and St. Francis, green, purple, blue and yellow being their respective colours. At lunch time they sit according to Houses, the Prefects being at the head of the table. Each House is under a sister and two mistresses. Each house has its own recreation room, the curtains and cushions of which again are of its own colour, so that there are altogether four recreation rooms indicating four different colours. Each House performs its house-day functions once a year. Everyday there must be some sort of House recreations and competitions.

Domestic Science in St. Mary's There is a domestic science class for older girls who are not preparing for public examination and who desire training in house-craft, cooking, laundry work, shorthand and type-writing, book-keeping, hygiene and physiology. The aim of this course is to train girls for posts as House Mistresses. Girls taking up this course are also allowed to specialise in art, music or physical culture.

Sirdar Dastur Nosheram Girls' High School is intended as a Boarding and Day school for Parsee girls and little boys. It is recognised and aided by Government. The strength of the institution is about 250. Here also they have introduced the idea of different Houses, red, violet, blue and green being the four respective colours. Boarding and tuition fee is Rs. 50, the charges for drawing and music being extra.

The New Era School in Bombay has been discussed in connection with co-education in Chapter VII.

The secondary schools usually follow the departmental course and prepare candidates for the Matriculation Examination of the Bombay University. Only a few schools adopt the alternative curriculum inspite of all the encouragement given. For the purpose of Matriculation Examination very few schools again have made provisions for the teaching of domestic science. Sirdar Dastur Nosheram Girls' High School at Poona is doing good work by providing facilities for teaching this subject to their pupils.

For women there is no separate training college in Bombay. Out of the one hundred students there were only twenty-five lady students in the Training College in Bombay in 1937. In the previous year it was eighteen. The number of women teachers is increasing no doubt but well qualified women are not coming forward to serve in the secondary schools in the moffusil. This is one of the reasons why the secondary education for girls has not progressed in the moffusils to the extent noticeable in the large cities and towns.

Training of teachers is of great importance in the progress of education. Lady Brabourne says in this connection :—

“ If there were fewer women than men available as teachers that is all the more reason for supplying facilities for these few to be properly trained so that they may teach the younger generation of girls which is now growing up. The proper training of women teachers is the necessary preliminary to any real advancement in female education.”

CHAPTER XIV

EDUCATION OF GIRLS IN THE BENGAL PRESIDENCY

Bengal is a very densely populated province in India. Excluding the Native States she has a population of 50·1 millions of which 24·2 millions are females. The percentage of the female scholars to population was 2·97 (1936) whereas that of the boys in the same year was 9·33. In the previous year it was 2·88 and 9·14 respectively. The percentages of both male and female scholars have increased. The total number of educational institutions of all types for Indian girls fell from 19,217 to 18,120, and that of the pupils decreased by 1,545. This decrease is due to some girls reading in boys' schools. The following table will show the distribution of the number of institutions as well as of scholars in the Collegiate and Secondary stages :—

Recognised Institutions for Females			Institutions		Scholars	
			1935	1936	1935	1936
Arts Colleges	...	...	7	7	657	705
High Schools	...	...	78	83	16,404	17,327
Middle Schools	...	...	82	90	12,562	13,965
TOTAL			167	180	29,623	32,017

There were 3,050 Secondary Schools for boys against 173 similar institutions for girls in 1936. The number of boys under instruction at this stage was 4,63,787 against 38,530 girls. The number of students that passed the Matric. and School Final Examinations in 1936 was 16,092 out of 24,168. The number of girls that passed similar examinations was 1,110 out of 1,865 appearing. The percentage of passes is 66·6 for boys and 58 for girls.



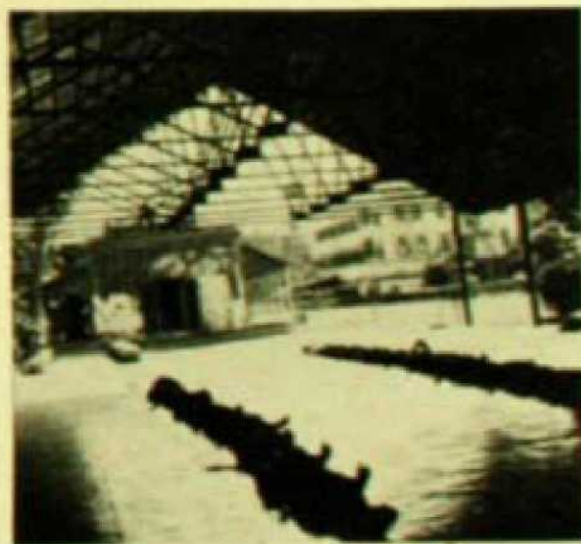
44. A self-governing cottage.
Ushagram, Asansol.



45. Boys preparing their own
sleeping cots. Ushagram,
Asansol.



46. Open-air Class. Ushagram,
Asansol.



47. Girls doing Physical Exercise
in the Gymnasium. Bethune
Collegiate School, Calcutta.

The number of girls reading in girls' schools together with those under instruction in boys' schools was 7,12,966 including the primary pupils (1936); this rapid progress is due to the removal of some of the social prejudices. There was a time when men did not appreciate the value of women's education. Those ideas are changing. Men are now found trying to encourage and popularise women's education. Purdah is slowly disappearing; the age of marriage has been raised considerably. Their sisters, mothers and daughters are being now gradually released from the bondage of social fetters. Women are coming to be recognized now as partners in the home and in the commonwealth. The most marked progress is that the educated ladies themselves are taking more and more interest in the uplift of their sisters. Women in increasing numbers are coming out and taking part in public life. Throwing off their seclusion they are making their contribution to culture and development of the country. But Bengal has not yet reached a level equal to that of Madras or Bombay, the percentages of female scholars there being 3·8 and 3·40 respectively. The number of girls under instruction in Bengal was 7,12,966 (1936) whereas in Madras it was 8,81,913 though the female population there is smaller than that in Bengal. As regards expenditure on female education, Bengal spent 53·5 lakhs of rupees (1936) only whereas Madras and Bombay spent 98·7 lakhs and 70·1 lakhs (1936) of rupees respectively.* These details appear in the table below :—

		Bombay	Madras	Bengal
Female Population	...	1,03,30,504	2,36,57,108	2,40,72,304
Percentage of Female Scholars	...	3·4	3·8	2·97
1. Girls under instruction	...	3,51,392	8,81,913	7,12,966
2. No. of girls in Arts and Professional Colleges	...	1,382	1,101	1,332
3. No. of girls in Girls' High Schools	...	17,161	18,932	17,327

* Report on Public Instruction, Bombay—1935-1936.
Do. Do. Madras—1935-1936.
Do. Do. Bengal—1935-1936.

	Bombay	Madras	Bengal
4. No. of girls in Girls' Middle English Schools only ...	4,186	5,729	10,477
5. No. of girls' Arts Colleges ...	.....	5	7
6. No. of girls' High Schools ...	67	70	83
7. Total expenditure on Female Education ...	Rs. 70,10,124	Rs. 98,73,139	Rs. 53,51,962
8. Total expenditure on College Education for girls ...	.....	Rs. 3,38,862	Rs. 1,96,449
9. Total expenditure on School Education for girls including Primary Education ...	Rs. 59,09,605	Rs. 60,85,371	Rs. 35,38,150
10. Total expenditure on High Schools only for girls ...	Rs. 16,34,847	Rs. 13,91,626	Rs. 15,81,796

Besides the number of the girls in the High and Middle Schools in Bombay, Madras and Bengal that has been given above, there is a good number of girls in boys' schools too. The number of girls in Boys' High and Middle Schools in Bombay and Madras might be counted as almost half the total number of the girls in High and Middle Schools. Most of the Middle Schools there are mixed.

The difference between the boys' and girls' education is very great indeed. The total expenditure on boys' education was Rs. 390·7 lakhs whereas that on girls' was only Rs. 53·5 lakhs in 1936, *i.e.*, 12 per cent. of the total expenditure. The number of recognised high schools for boys was 1,188 (1936) whereas that for girls in the same year was 83 only. The same is the case with the colleges too. There were altogether 60 colleges in Bengal for boys and 9 for girls, of which 7 are Arts Colleges, including the women's sections of the Vidyasagar and the Ashutosh College, and the Kamarunnessa Intermediate College for Girls, Dacca, and the 2 Training Classes.

The number of Mohammedan girls reading in all classes of Schools in the Province rose from 3,76,231 to 3,86,729; of this 30 were in Colleges, 284 in High Schools, 521 in the Middle Stage, 3,83,788 in the Primary Grades and 2,106 in Special Schools. The Sakhawat Memorial Girls' School in Calcutta is the only Government High School for Mohammedan Girls. Special facilities are offered to them in the shape of reservation of places in Government and Aided Schools, free studentships to the extent of 15 per cent. of the enrolment, and grant of special stipends and scholarships.

The Bethune College, Calcutta, and the Eden Intermediate College, Dacca, are the two colleges for women that are under the direct management of the Government. The Loreto House in Calcutta is under private management.

It is a matter of regret that the Diocesan College in Calcutta, a College which had a worthy tradition in women's education in Bengal and which had extended its influence far beyond the province of Bengal, has recently been closed for want of funds.

The Bethune College is a Government Institution exclusively for women, and has a roll strength of 312. If we compare the last five years' figures we shall find how the number is increasing year after year. 1932-33—95 ; 1933-34—137 ; 1934-35—194 ; 1935-36—260 ; 1936-37—277. As the College has only limited accommodation, it is not possible to increase the numerical strength further. Thus, during the short span of five years, the number of girls has increased in a striking manner. The College is now much handicapped for want of accommodation.

The College is affiliated to the Calcutta University in the following subjects :—

Intermediate—English, Vernacular (Bengali), special Bengali for females, Sanskrit, Logic, Botany, History, Mathematics, Physics, Chemistry and Civics. B.A.—English (Pass and Honours), Sanskrit (Pass and Honours), Philosophy (Pass and Honours), Economics (Pass and Honours), Mathematics (Pass and Honours), History (Pass) and Botany (Pass).

They are trying for an extension of affiliation in additional Bengali for the B.A. degree course which is a very popular subject among women candidates. The College is at present affiliated in three science subjects—Botany up to the B.A. Standard and Physics and Chemistry up to the Intermediate Standard only. There is no well equipped Physics Laboratory.

To foster corporate life among the students the Bethune College Union has been working since 1932. Through this Union they come into close

Collegiate Education of Girls, Bethune College, Eden Intermediate College, Kamarunnessa Intermediate College

Pressure of Girls' Higher Education in Bengal

Bethune College courses

Bethune College Union

contact with the Professors. This Union is a kind of self-governing institution; it consists of five sections—College Magazine Section, Debating Society Section, Social Section, Excursions and Games Section and Dramatic Section. All functions are organized mostly by the students themselves.

The introduction of tutorial supervision in 1934 is worth mentioning here. Each student when she comes to the College is assigned to one of the lady professors as the tutor in charge. She is to guide her from time to time and watch her studies. This idea of the professors and the students coming into close contact every day and knowing one another on a social footing is an excellent one. Through this tutorial work a personal fellowship between the teacher and the taught is promoted.

In 1934 the number of girls' high schools was 69; next year, it rose to 78. It is not that the institutions only are increasing; there is a marked increase in the number of scholars as well. The number of the girls attending the High Schools rose from 2,73,819 to 2,83,570 in one year.

The progress made is considerable and very rapid too. The Bethune Collegiate School is the oldest Government institution for girls in Calcutta, with a roll strength of 370 girls. The school authorities have to refuse every year a large number of applications due to want of accommodation; otherwise the strength would have gone on increasing every year. Being a very old Government institution in Calcutta, it has a glorious tradition behind it. The Sakhawat Memorial School is a Secondary institution for Mohammedan girls that has been recently taken over by the Government in Calcutta. It has been a very popular institution.

The Bethune Collegiate School, though a very old institution for girls, has neither a good building nor a library, nor a common room, nor a staff room worth the name. There is no Science room, Drawing room or specially equipped Geography room. Some of the classes are held in sheds with corrugated iron roofing. During summer noons, the class rooms become almost unfit for any serious mental work. Efficient teaching is not possible when the girls

Tutorial work

Secondary Education,
its rapid expansion

Bethune Collegiate
School, Calcutta



48. Open-air Exercise. Bethune Collegiate School, Calcutta.

are physically handicapped. They complain of headache very often and this is mainly due to excessive heat. This is not the only grievance.

Music and Drawing will, from 1940, be included as optionals for the Matriculation Examination, and it is hoped, these classes would be properly organized by the school authorities. There is no provision worth the name for the teaching of Hygiene nor of Domestic Science which are very useful subjects, specially for girls. The Bethune College and the School are fortunate in having a large compound which very few Girls' Schools in Calcutta have.

The authorities have succeeded at last after a long time in securing the appointment of a permanent officer for the physical training of the girls of the institution. Students are trained in the art of Dancing and Swedish Gymnastics. Besides this, they can play games in the afternoon when they are free. But there is no arrangement for medical inspection, nor is there any school clinic attached to the institution.

The Beltola Girls' High School is perhaps the biggest secondary institution for girls in Bengal. Its roll strength is nearly 900. The school was raised to M.E. status in 1927 and H.E. status in 1929 and recognised by the Calcutta University in 1930 as a High School competent to present candidates for Matriculation Examination from 1932. To meet the growing demand for higher education of the girls passing Matriculation in increasing numbers every year, I.A. classes have been held since July 1932 and students are coached and sent up for the University Examination. But this department is not yet affiliated to the Calcutta University.

All the subjects according to the University curriculum are taught in the School. Besides these, cooking, needle work, drawing, painting, spinning and modelling are compulsory for students up to class VIII. Every effort is made to train the girls to be efficient housewives. Music classes for teaching vocal and instrumental music are regularly held under the supervision of a lady teacher and four experts.

In this institution there is a Library and a Reading Room well-stocked with useful books. Common rooms are there for the

staff as well as for the pupils where one English and one Bengali daily paper and the popular current magazines both English and Bengali are kept for the students from 10 A.M. to 4-30 P.M. There is a Geography room well-stocked with maps, globes and charts.

But the want of an assembly hall and of a large play ground is keenly felt in this School. There is a small play ground which is much used during the break time. The High School is aided by the Government and the Primary School by the Calcutta Corporation. It receives only Rs. 390 per month as grant from the Government and Rs. 1,264 from the Corporation during the year. The school possesses no endowments but depends mainly on its fees income and also on the Government and Corporation grants.

The Brahmo Girls' School also is doing a really useful work in the Secondary Education of girls. It has a spacious playground and its staff and equipments are as good as those in a Government High School. This institution was founded in 1890 and is one of the best Schools in Calcutta to-day. The roll strength of the institution is 439, 64 being in the hostel. The whole School has been divided into six Houses named after six illustrious women, such as Florence Nightingale, Mirabai, Sister Nivedita and so forth. While going upstairs with Miss Saker, Principal of the institution, pictures of illustrious men and women of India of all communities attracted me much.

The School is open to all communities and the girls are admitted irrespective of their religion, caste or creed. There are a few Mohammedan girls in the hostel but they share fully the common life there : in the dining hall and in the social entertainments they are always welcome. This is a great success and a happy sign indeed. A healthy and happy atmosphere prevails throughout the school and the hostel.

There is no Government grant for the hostel but still it is one of the best hostels in Calcutta. There are two trained matrons who look after the comforts of the inmates by providing balanced diets to the girls and opening up all opportunities for the enjoyment of social life there.

The Boarding fee is Rs. 15 only ; the girls get two substantial meals a day in addition to the refreshments provided in the morning, at noon and in the afternoon.

Hostel

They are given sufficient fruits and milk.

On Saturdays the girls are free ; they prepare their tiffin according to their taste. There are seven resident teachers who have been given seven well furnished rooms. They look after the studies and the social life of the boarders.

The School prepares candidates for the Matriculation of the Calcutta University ; instruction is also given in music, drawing, *alpana*, cane-work, leather-work, book-binding, card-board work, sewing, cooking, First Aid and mother-craft. There is a Domestic

Domestic Science
Class

Science Department where arrangements

have been made for teaching cooking in both

Indian and English styles. There is a small kitchen garden attached to the School where the girls grow fruits and vegetables.

Utensils are provided from the School and one *chulli* is shared by two girls. The Principal is very enthusiastic about the Domestic Science Class. She has been trying to widen its scope and to place it on a broad basis so that the girls from other institutions can come and have instruction there. A Laundry Department will soon be added to the School.

There is a large assembly hall where the girls have physical exercise classes in summer. It is used for various school functions too.

The games and physical exercises are compulsory unless the girl is declared unfit for it. Mid-day tiffin has been made compulsory too. Every girl must bring her own tiffin and have it in the tiffin shed. Proposal has been made for providing a glass of butter milk from the School, to each girl, at the price of a pice. Every care is taken for the improvement of the health of the girls. All pupils have to undergo a thorough medical examination once a year. The reports are sent to the parents.

Medical Examination

Excursions and historical tours form a part

of the School programme. Whenever possible, the students are taken out to the Telephone Department, Fire Brigade Station, Fort, Museum, His Majesty's Mint, Water Works and similar places of interest. Educational tours are arranged to enable pupils



to visit distant places like Darjeeling, Lucknow, Agra, Delhi, Chilka, Rajgir and so forth. Their proposed next trip will be to Burma. Such tours are meant for senior girls only and 42 girls are selected at a time. In most cases hospitality is free, the girls paying their travelling expenses only.

Attached to the School there is an Infant Department where there are about 60 children. The Montessori method has been introduced and the School authorities are trying to Indianise it and adopt to the needs of the country with necessary modifications. This department is quite separate and has a special garden and its own aviary.

This School was opened in 1920 in a small house in Bhowani-
 Gokhale Memorial Girls' School pur with eight girls only. The first few years the School authorities had to pass through many difficulties due to the want of funds, proper equipments and suitable teachers. There was, above all, the greatest difficulty of convincing the public that education of girls is possible on lines totally different from those followed in ordinary schools. But that struggle is over now; the guardians have more confidence in their new line of work and the number of girls to-day has increased from 8 to 240. The School is now located in a beautiful building in a quiet locality.

One of the special features of this institution is the shorten-
 The Matriculation course of the Calcutta University and the Junior and Senior Cambridge Courses ing of the Matriculation course. It has been condensed into seven years and the Senior Cambridge Course into eight years. The Gokhale School is the only Indian Girls' School that has obtained the concession of sending their girls up for the Junior and the Senior Cambridge Examination. The Intermediate College Courses have been started recently. Special subjects such as Mother-craft, Domestic Science, First Aid, Home Nursing, Civics, Home Economics, House Craft, Fine Arts and a few other subjects have been included in the Intermediate Course as one of the most important objects of this institution is to make the girls good citizens and expert home makers. The type of womanhood they aim at producing is a combination of the best of the East and the West.

Of all the extra-curricular activities, such as the inter-House entertainments, celebration of the Gokhale Day, Old Gokhalites and similar other activities, I was most interested in the Social Service League that has recently been organized by the students themselves. The members of the League are encouraged to raise money and out of that League Fund to pay the School Fees of one or two poor girls of the School, send contributions to institutes like the Deaf and Dumb School, Carmichael College Hospital, Seva Sadan, and for such other noble causes. This sort of Social Work has a great educative value and it should be encouraged by all means. In the Boarding House, though the number of girls is limited for want of accommodation, there are, side by side with the orthodox Hindu girls, Parsee, Brahmo, Christian, and Mohammedan girls. They eat, sleep and play together and thus enjoy fully the social life in the hostel. It is because of this cosmopolitan and non-denominational character of the Boarding that girls flock there from different provinces and even from far-off places like the Malabar and Gujarat.

In the mofussil town of Jalpaiguri, there is an aided school
 Jalpaiguri High School for Girls named Jalpaiguri Girls' High School. It is one of best aided schools of the Presidency with a strength of 280 pupils.

It has an extensive play-ground and the members of the staff reside in the school compound. There is a hostel attached to it. In the hostel study-room a teacher is always present to conduct the supervised study programme of the Institution. Individual instruction is available at all times. There is a spirit of fellowship amongst all the members of the staff which makes it possible for them to do really substantial work.

Every day's work begins with a common prayer for 10 minutes in which all teachers and pupils take part.

Physical education of the pupils is well looked after. A teacher of the school has been specially trained in the Y.W.C.A. Physical Training Centre. Swimming is practised, though not very regularly in a large local tank. Periodical excursions are arranged to the tea gardens, the Teesta banks, historical places of interest, the race course and the hills. An Annual Exhibition

is arranged by the students and the staff where the best school products are exhibited and offered for sale.

There is a matron in the hostel who looks after the health of the girls. It is her duty to change the menu every day and provide a balanced diet. Midday Tiffin is compulsory; it is provided from the School and the matron sees to it that all the girls have sufficient milk, fruits and sweets.

The whole school has been divided into four Houses named after four illustrious educationists of the past—Mohsin, David Hare, Vidyasagar and Asutosh. The House System is indeed a self-governing organization which really fosters the growth of co-operation, fellow-feeling and responsibilities among the pupils. In each class there is a leader assisted by two other girls to maintain discipline in the temporary absence of a teacher. School discipline has been much improved after the introduction of this House System.

In the Moffussil, the Vidyamayee Girls' School, Mymensingh, Khastagir Girls' High School, Chittagong, Girls' High School, Rangpur and the Maharani Girls' High School, Darjeeling, have been doing splendid work in Bengal for a long time.

The Ramkrishna Mission Ashram at Sarisha is situated by the side of the Diamond Harbour Road, 26 miles to the south of Calcutta. It runs two experimental middle schools, one for boys and the other for girls, under the guidance of some Sanyasins of the Ramkrishna order; through various activities they seek to build up a group of ideal villages—peaceful, healthy, prosperous and cultured. Their aim is to train the boys and the girls in work they are naturally fit for. They try to provide an environment suitable for the growth of the individual child's powers in the direction of his or her natural interest.

There is an extended M.E. School for girls. The strength of the girls' section is 86, of which 56 enjoy free studentship. The school has an organization called the *Chhattri Samgha* consisting of 34 girls of the higher classes. This Samgha has been divided into a few groups and these groups keep themselves interested in different activities

of the School. They are in charge of Nursing, First Aid, Physical Education, Literary Culture, Co-operative Store, and the Cleanliness of the School premises.

Education Camp An Education Camp for both boys and girls is organized from time to time during the long vacations such as Summer or Christmas or Puja holidays. The girls' Camp is located in their own school building separate from that of the boys. The programme of work of the Camp includes squad drill, physical drill, games, etc. Classes are held on useful subjects like First Aid, Home Nursing, etc. Lectures are given by eminent men and women, specially invited, on various topics of living interest. The Education Camp is converted into a Work Camp, the type that is usually found in Germany and Switzerland. The campers sometimes dig up more than six or seven thousand cubic feet of earth and clear the silted-up drainage of the village, and sometimes again they re-excavate the choked-up water passages from village to village.

The girl campers also do not idle away their time. They engage themselves in some sort of work or other ; they remove heaps of refuse with their own hands, clean the filthiest quarters of the villages, clear up the jungles where necessary. The introduction of these Education Camps is a novel thing and very useful too. These short-term Camps should be held more frequently, to remove various wants of the rural areas as well as to give practical training to the boys and girls in the social service of the adjoining villages. Every activity of the *Ashram* is so designed as to contribute to the welfare of rural people. The main idea behind the manifold activities of the *Ashram* is service and sacrifice for the welfare of the village folk.

The health activity of this School deserves special mention. Girls are weighed regularly and tiffin of a substantial nature is supplied to the pupils free. The School possesses most up-to-date arrangement for various kinds of games and sports. The girls play hockey, badminton, tenniquoit, volley-ball and several indigenous games. Time allotted is nearly one hour. The School lays great stress on physical culture suitable for girls. There is an open air gymnasium for girls with all necessary accessories ; some of

the girls have distinguished themselves in various sports under the Bengal Olympic Association in Calcutta. The School has done a good deal of improvement in the field of games and other physical exercises.

It is one of the best institutions in Bengal, though with limited means.

I cannot resist the temptation of describing one or two European Schools in Bengal. The contrast will be both instructive and stimulating.

This institution is situated in the hills. The surroundings are very beautiful ; all round the school there are large forests of tall pines and stately deodars. On a fine day all the lovely green, purple and blue mountains are seen, and in the north the everlasting snows dazzle the horizon. They look so majestic in their white stillness ! At sunset they are tinted with beautiful shades of pink and yellow, and fleecy clouds rest around them against a deep blue sky. The School is situated amidst such picturesque surroundings and is in such a beautiful atmosphere that the children have nature's education in reposeful loveliness.

The Dow Hill School,
Kurseong

The School consists of six buildings which are all quite close together and look very big and imposing. The main block is in the centre and it can be at once picked out by its old majestic appearance. To one side of the main building are the little cottages, which form one building really ; but it is built in such a way that it looks like many small cottages. In the old building all the rooms are required by the students of the Training College. There are eighteen training students at present. For this Training Department the School gets a Government grant of Rs. 400 per month. They have their own study-room. Besides this, the rooms for their teaching, practising, black-board writing are quite separate from the main School building.

This School is divided into three departments—(a) the Lower school, *i.e.*, the K.G. and the Transition Classes I, II, and III, (b) the Middle school, *i.e.*, Classes IV, V, and VI, (c) the Upper school, *i.e.*, Classes VII, VIII, IX, X. The class-rooms are all practically alike. At one end of the room on a raised platform is the teachers' desk.

Three departments



All round the walls there are pictures and on one side there is a large cupboard for books; the centre of the room is filled with the girls' desks. In the Middle and the Upper school, domestic science, needle-work and cooking are taught.

Equipment

Music is taught throughout the School. Those who want Pupils are prepared for the practical and to specialise in music are to pay extra fees. the theoretical courses of the Associated Board of the Royal Academy of Music, the Royal College of Music, and the Trinity College of Music, London. There are 10 music rooms with 12 pianoes and four music mistresses. From this fact alone we can realise how much attention and care is paid to music.

Music

Besides this, the pupils of each class are prepared for the examinations organized by the Royal Drawing Society. For advanced classes also there is arrangement for drawing and painting. The situation of the Art room is such that all the children get North light. The Class VII B is a special class meant for the girls who are inclined to domestic science (cutting, sewing, housewifery, etc). They do not attend other literary classes.

Drawing and Painting

Domestic Science

The Library Hall is the most favourite room of all the children of the school. It is full of interesting books. All round the room there are cupboards with glass doors where all the books are kept. The two large tables in the room are full of daily papers, weeklies, magazines, etc., and all round there are chairs. In the library there are also four large caned chairs and this gives the room quite a picturesque look.

In front of the window there are long green curtains which go very nicely with all the dark brown furniture. The real academic atmosphere is there in the Library. Next come the Geography and the Botany room which can at once be recognised by the maps in the one and the test tubes and pictorial charts in the other.

Academic atmosphere of the Library

Biology and Botany are taught in the same room. There is a tiny garden attached to the Botany laboratory where the children sow seeds, grow

Biology and Botany rooms

plants and watch them from time to time. So theory and practice go hand in hand.

The institution is entirely a residential one with a roll strength of 170 girls. There are five big and airy dormitories altogether for the girls between the ages of 5 to 8, 8 to 10, 10 to 13, 13 to 15 and 15 to 18. Cubicles are there for the senior girls in each dormitory. There are two cubicles at the two ends of the babies' dormitory where the two prefects sleep. The Head Girl is responsible for the good conduct and behaviour of the whole school. The staff cubicles are quite separate.

A really good hospital is there which is very pretty and stands near by. As one enters the gate of the hospital, one has to pass under an arch of roses. The building also had a red roof and grey walls. One side is for the girls and the other for the boys of the Victoria School. The seats in the hospital are very comfortable with big spring beds and small white lockers and big looking glasses and lots of interesting books. A dispensary is attached to the hospital and provides the necessary medicines. All the girls are examined once a year by a lady expert and also at the time of their admission.

The whole school has been divided into three houses : —Clive, Hastings and Wellesley. The girls have organized a Ramblers' Society which goes out every fortnight. Picnic and guide excursions are held twice a year. Besides these, entertainments are allowed very often. The girls have their dances in the evening from 7 P.M. to 9 P.M. Sometimes they invite the boys of the Victoria School too. Such socials are held twice a month. Sometimes the girls go to the Victoria School to see the matches held there. Mixed sports are held in the month of October. Concerts, Gramophone parties are arranged occasionally in the hall. Older girls have organized literary and dramatic societies and their friends are invited on special occasions to witness the functions or to take part in them.

Basket-ball, badminton, tennis, hockey—all these games are compulsory and all girls, physically fit, undergo a regular course of drill and gymnastics. From the public road slopes down a hill and half way down lies a narrow path which leads to the tennis court. Lower down is the hockey flat. There the girls spend most of their evenings. The climate is cold and pleasant and the girls look rosy and plump and very cheerful. There is a refreshing look of robust health and mirth in all their activities.

Physical Education

There is a general library with a good stock of 728 books. The system of class libraries also have been recently introduced. There are altogether 280 books in the class library. The class library is in charge of the class teacher who issues books and receives them back regularly from the pupils.

Class Libraries

It is difficult to resist the temptation of mentioning a few things regarding St. Helen's, Kurseong, a Higher Secondary School with a Technical department. The St. Helen's School is under the management of the Daughters of the Cross; it is magnificently situated on a height above Kurseong at an altitude of 5,150 ft., overlooking the beautiful Nepal Hills. The chief aim of the Daughters of the Cross is to give their pupils a sound moral, religious and intellectual education. In the technical department girls who have at least passed the VII Standard may specialise in Music, Domestic Science, Needle-work, Drawing, Painting, Dress-making and Commercial subjects.

St. Helen's, Kurseong

In this institution there are three dormitories, for the babies, and the senior and the junior girls; the babies' dormitory is known as the *Little King's Dormitory*, the junior ones' the *Sacred Heart*, and the senior girls' dormitory is known as *Our Lady's Dormitory*. There are three big and airy dining rooms also quite separate from each other. There are separate arrangements for day scholars. The system of issuing coloured cards, instead of Progress Reports, is a novelty. The cards are issued at the end of every week and sent to the parents or guardians instead of reports. They

are of different colours and indicate different remarks ; the white card indicates the remark " very good," yellow " satisfactory," red " unsatisfactory " and green " bad."

This is after all a picture of an institution run entirely by Government. The condition of the Government aided institutions in most cases is not half so bright.

I shall close this chapter with a description of a rural High School for girls in Bengal.

A few miles away from Asansol lies Ushagram. An experimental work in rural education is being done there. Six hundred boys and girls and forty teachers, both men and women, form an educational institution. One hundred and twenty students are residents ; and a number of teachers, some with their families' live in the school area. The colony is built in the form of a village on a compass of 52 acres. The students participate in the social control through their elected *panchayats*. There is a co-operative society running a bank and a general store. Education proceeds from Primary stage to the Matriculation of the Calcutta University. Classes branch off into separate departments, each with its own staff. The students are to choose one of the pre-vocational interests and acquire some proficiency in it before appearing for the Matriculation. The subjects that are offered to the boys are book-binding, paper-making, printing, soap-making, carpentry, dairying, agriculture, weaving, commercial arts, etc. Compulsory manual work in this institution is not, therefore, divorced from intellectual work. The special subjects offered for girls are home-science, cooking, sewing, fine art and music.

Ushagram is joining hands with others in experimenting with different industries, to see which are the most profitable for women. The home weaving department has been maintained for several years. The authorities are now re-organizing and enlarging this into a Home Industries Department. The industries that could be carried on in the home and on which they are experimenting fall under ten heads :—

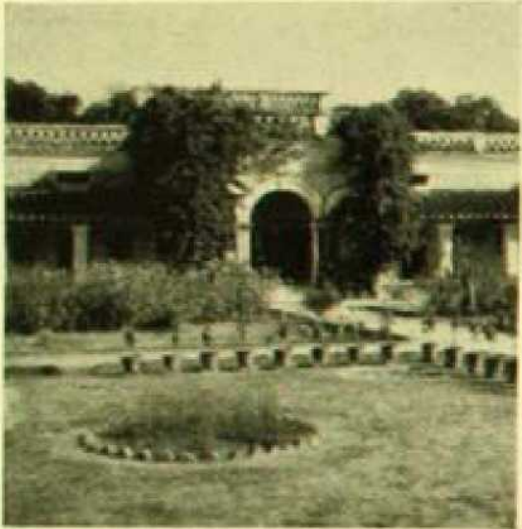
1. Food production—*Muree* (puffed rice), *Cheera* (flattened rice), *Khoi* (parched rice), *Murkee* (sweetened

- parched rice), *Atta* (whole wheat flour), *Bashon* (ground lentils).
2. Bamboo, grass and palm work—baskets, fans, brooms, etc.
 3. Spinning—Jute, cotton, silk, wool, etc.
 4. Weaving—coarse *saris*, towels, sheets, *sataranji*, small mats (*ashon*), etc.
 5. Sewing—frocks, children's underclothes, pieced quilt (*kantha*), etc.
 6. Cloth—printing, dyeing, embroidery, etc.
 7. Fancy work—crochet, tatting, pin lace, knitting, etc.
 8. Fruit cultivation.
 9. Poultry and live-stock—goats, pigeons, cows, bees, etc.
 10. Gardening—various kinds of vegetables.

The education that is imparted in this institution is in accordance with the life they lead in the village. Even the cottages are built with that aim in view. It was in 1923 that the village school of Ushagram emerged from conventional hostel dormitories. Small one-room cottages have been built almost entirely by the resident boys. The age-old methods of Bengal villagers were studied and copied as nearly as possible. At present there are some thirty cottages with 8 or 10 students in each. Every new cottage in Ushagram is an improvement on the ones built previously. The most satisfactory cottages are those which are two-storied.

In each house there lives a teacher. The rooms are bright and airy with spacious verandahs in front. The girls at night sleep outside, under the open sky. In each cottage there is one bed-room, one store-room, one box-room which is locked up at night, one kitchen and one septic tank. The furnace in the kitchen has been made in such a way that the smoke goes out through the chimney without affecting the roof or the walls in the least. The girls themselves carry water from the pipe to their cottage, and cook their food. The girls in these small cottages look so happy that outsiders at first sight might mistake them to be small family units in a village instead of cottages in a school.

Various kinds of group activities are carried on, such as a co-operative water-work system, an annual three-day fair, adult schools, vacation literacy schools, day programme by scouts, folk-dancing by Bratacharis, drama and music by literary clubs, etc. Short courses are held on rural home-sanitation problem. The work includes lectures, practical construction, study, examination, etc. For the practical work in the school the students are divided into 8 groups of 9 in each.



49. Front View. Girls' College,
Aligarh, U. P.



50. Interior View. Girls' College,
Aligarh, U. P.



51. Lunch time. Kanya Gurukul,
Dehra Dun.

CHAPTER XV

EDUCATION OF GIRLS IN THE UNITED PROVINCES OF AGRA AND OUDH

The total population of the United Provinces of Agra and Oudh is 48·4 millions, of which 22·9 millions are females. The percentage of female scholars to total population was '94, whereas that of males was 5·52 in 1936. Out of the total expenditure of Rs. 38·9 millions on education, only 44·5 lakhs were spent on girls' education, which was only 11·5 per cent. of the total expenditure. The number of colleges and secondary institutions for girls in this province and their enrolment in 1936 are given in the table below :—

	Number of Institutions.		Enrolment.
	1935-36		1935-36
Colleges	...	8	335
High Schools	...	17	6,304
English Middle Schools	...	61	8,829
Vernacular Middle Schools	...	243	38,767

The total number of girls under instruction was 2,11,514 in 1936, which shows an increase of 10,381 over the previous year. There are altogether six Intermediate Colleges for girls in the U. P.—the Isabella Thoburn College and the Mahila-Vidyalya Intermediate College at Lucknow, the Muslim Girls' College at Aligarh, the Crosthwaite Girls' College at Allahabad, the Theosophical Girls' College at Benares and the Balika Vidyalya Intermediate College at Cawnpore; of these, two prepare candidates for University degrees. The Isabella Thoburn College, Lucknow, prepares women candidates for degree of the Lucknow

College Education of
girls in U. P.

University and the Crosthwaite Girls' College, Allahabad, prepares women candidates for degrees of the Allahabad University. The total number of girls attending women's colleges in U. P. was 335 in 1936, whereas in the previous year it was 303. The total expenditure on girls' collegiate education was 2.1 lakhs of rupees only. The Isabella Thoburn College, Lucknow, is mainly a residential institution. Out of 75 girls of the college 69 stay in the college hostel. One of the special features of the college is that all the members of the staff, from the Principal to the junior-most professor, have the same salary. The idea behind is that all of them have devoted their lives to the cause of education and thus every one of them deserves an equal status.

Isabella Thoburn College

Same scale of salaries for all

The total number of girls attending secondary schools for girls (High and Middle) was 53,900 in 1936. There were 17 High Schools for girls and the total expenditure incurred on this account was Rs. 9,06,351 in 1936. There were 630 teachers in the High Schools, of whom 64.6 per cent. were trained. There is no Training College for Women in the whole of the U. P. All the Training Colleges are mixed. Lack of trained women teachers in secondary schools is one of the greatest handicaps in this province.

Secondary education in U. P. for girls

In this connection a brief account of one really good school for girls may be interesting.

The Theosophical National Girls' School was started by Dr. Annie Besant and Miss Arundale in 1913 and has since grown into a College. The aim of the institution is to train students for a fuller and freer life and to make them responsible citizens. It, therefore, attempts to create an environment which is physically, intellectually and culturally national in spirit and purpose.

National Girls' School, Benares

The institution strives to keep in touch with all the latest developments in educational methods. The prefectorial system and self-government have largely been introduced in the school and the college section. Representatives of different classes and teachers meet every week to deliberate on matters relating to class discipline and school welfare.



52. College Hostel for Girls,
Benares.



53. Open-air Class under the
shade of a large tree. Kanya
Gurukul, Dehra Dun.



54. Crosthwait Girls' College,
Allahabad.



The Dalton Laboratory Plan has been introduced with slight modifications in the Middle and High School Classes. It affords the students freedom and opportunity to work in their own individual way and acquire knowledge by active research under the guidance of teachers. Under this system a large part of the work is done by the students themselves in rooms assigned for special subjects, called subjects laboratories. These rooms are well equipped with appropriate books and materials which the students can utilize to meet their purpose. This plan of work has mitigated, to a large extent, the evil effects of the examination system and of cramming, and has developed in the students a spirit of self-reliance and initiative. It has inculcated in their minds a love of study and careful work rendering thereby the external stimulus of reward or punishment unnecessary. Thus all unhealthy competition is eliminated; a careful record of each individual student's progress is maintained and promotions are largely based on these rather than on the results of a formal annual examination.

The school lays special stress on the importance of providing healthy and beautiful surroundings for the proper development of the students. The school and the hostel consist of bright, well-ventilated rooms. Proper care is taken to maintain a high standard of personal hygiene and cleanliness of the surroundings. The hostel makes provision for a vegetarian diet only and every care is taken to provide a well-balanced nutritious dietary.

A resident doctor looks after the health of the students and a thorough medical examination of all the hostel students is made by a lady doctor every term and a record kept for each girl. The school also maintains a well-equipped dispensary.

Great importance is attached to the development of the æsthetic sense of the girls. Regular instruction is given on Indian dance and music. The school has been able to reach a high standard of excellence in music, dancing and painting. Some of their performances manifest a very high order of skill and attainment.

CHAPTER XVI

EDUCATION OF GIRLS IN THE PUNJAB

The total population in this Province is 23·58 millions. The percentage of the total population under instruction rose to 5·4 in the year 1935-36. This percentage has increased by ·07 in the case of females. In the year 1934-35 the percentage of girls under instruction was 2·19; year before that (1933-34) it was 1·88. The percentage of girls under instruction, therefore, is gradually increasing. The total expenditure on education in 1933-34 was 307 lakhs, of which 160 lakhs were provided by the Government.

The following table indicates the number of institutions for girls and the number of scholars therein :—

Institutions	1934-35		1935-36	
	Schools	Scholars	Schools	Scholars
High Schools	... 32	10,829	32	10,842
Middle Schools	... 158	37,488	172	43,215
Special Schools	... 61	2,789	57	2,555
Colleges	... 5	599	5	661
Total recognised	... 256	51,705	266	57,270

This statement showing on the whole the increase in the number of institutions and scholars may give some satisfaction no doubt, but at the same time we must remember that the total number of girls in recognised and unrecognised institutions of all kinds was only 2,24,527 in 1936, as compared with the total number of females of school-going age in the province, which was approximately 16,05,051. But still the people of the Punjab are trying



55. Mud-plastered huts in the Moga School with large doors and windows for light and air. Punjab.



56. Sleeping Cots (*Khatias*), one over the other to secure economy in space. Moga School, Punjab.

their level best to spread education among themselves. The girls are trying to throw off their veils, come out in the public and take part in social work. The girls are getting bolder every day. The number of girls in boys' colleges in 1934 was 97. In 1935 it rose to 119 and to 157 in 1936. It is gradually increasing. But when we think of the total number of females to be educated we feel that more effort is needed in this direction. Fifty-five per cent. of the total population are Mohammedans, the rest being Hindus and Sikhs. It is rather a difficult problem to stimulate girls' education at a speedier rate.

The Lahore College for Women and the Kinnaird College are still the only Degree colleges for girls in the Province. The Lahore College for Women is a Government institution with 150 students of which 50 per cent. are Mohammedans. It was opened in 1922 as an Intermediate College and was raised to the Degree standard in 1925. It is a *purdah* institution. In some lectures, as for example, in Persian or Arabic, the professors of which are not females, the girls have to sit behind a partition. Teaching in this way, I am afraid, cannot be very efficient. The professor will not know what the girls do there, whether they listen to him or not. It becomes rather dull and monotonous, as the personal influence of the professors is missing in this system.

The college is affiliated to the Punjab University and teaches up to the B.A. and B.Sc. standards. In the B.Sc. class there is affiliation for Botany and Chemistry.

Kinnaird College for Women is governed by a Board of Directors representing corporate bodies:—The Zenana Bible and Medical Mission, the American Presbyterian Mission, the Church Missionary Society, the American United Presbyterian Mission, and the Punjab Indian Christian Conference. It is a Degree College affiliated to the University of the Punjab in English, History, Political Science, Economics, Mathematics, Philosophy, Astronomy, Urdu, Hindi, Punjabi, Bengali, Sanskrit, Persian, French and Geography. The strength of the College is 202 of which 108 are Hindus, 36 Christians, 31 Mohammedans, 26

Sikhs and 1 Parsee. Out of these 202 students, 80 stay in the College Hostel, the rest are day students. The Hostel is managed by the students themselves, they have their own Mess Committees. It is not a *purdah institution*. One of the special features of this college is the students' interest in the social or village welfare work.

Most of the students, when they first come to the college, know little or nothing of the village life. But they are anxious to know because it is being realised every year more clearly that the most perplexing problems India has to solve are linked up with village life. A house has been very kindly placed at their disposal by the landlord of the neighbouring village and whenever it is possible, a little group goes out to the village on Saturdays. The groups are kept small, so that the students can more easily get into friendly, natural relations with the village women. They go chiefly to learn and not to teach and there is no doubt that through this happy intercourse both sides gain. It is no more than a beginning, but in this way friendly relations are established between the poor villagers and the school girls. These village outings give the college girls an idea of the appallingly wretched life the villagers lead.

The increase in the number of pupils in the middle and the high schools is encouraging no doubt. The increase in the number of pupils in the middle schools is specially significant as it means an increase in the number of pupils staying until they have passed the middle standard examination. Besides that, the girls have a reasonable general education which should ensure their taking an intelligent interest in life and being able to raise the level of their home-life more sensibly; it also has the effect in many cases of putting off their early marriages.

The following statement shows decrease in the number of girls in the boys' schools both middle and high :—

Grades		1933-34	1934-35	1935-36
High Schools	...	112	91	92
Middle Schools	...	8,177	7,997	6,413



57. Girls taking physical exercise. Maclagan High School, Lahore.



58. Cookery Class, each girl cooking separately, Maclagan High School, Lahore.

This decrease in the figure for co-education also indicates the opening of new schools and colleges for girls.

Sir Ganga Ram Hindu Girls' School is a private institution with 400 pupils on the rolls. The strength of the Training department was 23. After visiting the school I went to the Training department. No class was being held at that time. It was a very happy sight indeed to watch the girls chewing nuts, drinking milk, eating biscuits and having chats. The school has its own uniform. The girls look rather healthy and lively in their *pyjamas* and jackets of sky-blue colour and white veils.

The uniform is not meant for a special day or a special occasion. Whenever the girls come to school they must wear the uniform. The uniform introduced in the school is of minor importance but at the same time its influence on the mind of the pupils and upon school discipline is undeniable.

The object of this school is to provide a thorough and practical education for girls between the ages of four and eighteen and to give them a sound training based on Hindu religion and culture. Besides the usual subjects of the school curriculum, classes in singing, drawing, cooking, laundry, tailoring, drill and games are held throughout the school. Special provision is made for the training of the infants. Specially qualified teachers are engaged for the Kindergarten classes.

The school and the hostel buildings have been designed to fill all requirements of a modern girls' school; there are extensive playgrounds; flower and vegetable gardens are looked after by the girls themselves. Tennis, Badminton, Net-Ball are played on courts and annual matches are played against several schools.

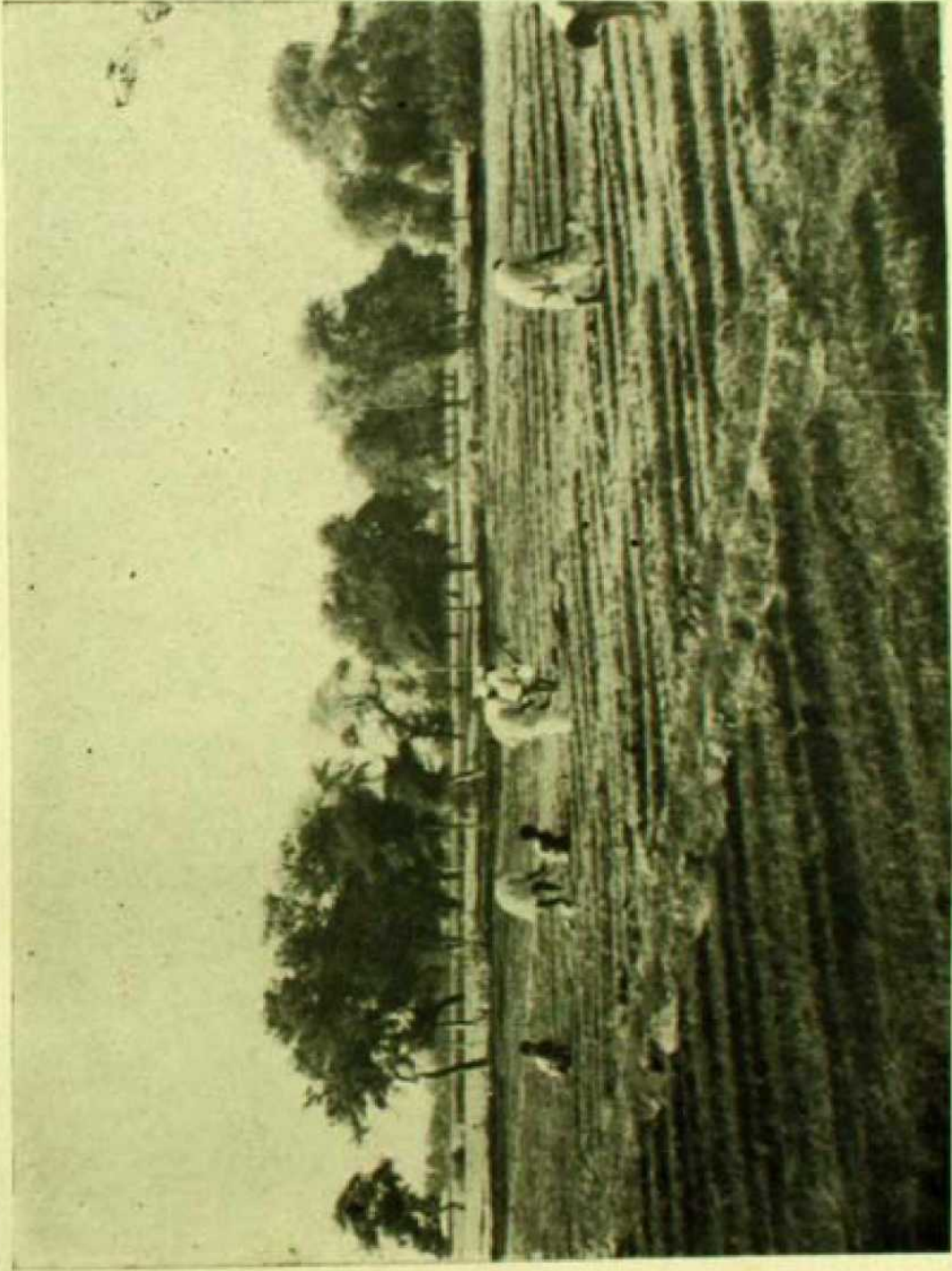
The Lady MacLagan Training College at Lahore trains women teachers for the Bachelor of Teaching Degree of the Punjab University and is affiliated to that University. Women students are also trained for the Junior Anglo-Vernacular Certificate Examinations. As the College is maintained from Provincial funds, students are ad-

mitted from outside the Punjab and from the Indian States within its boundaries only on condition that the expenses of their training will be borne by the administrations concerned.

The strength of the institution altogether is 700 of which twenty are boarders. The teaching of Domestic Science in this institution deserves special credit. For the theoretical part of the subject they have spacious class-rooms. The practical classes are held outside in the open air. Girls of this institution are not divided into groups as is done in other institutions. Each girl must have her own fire-place (chulli), own utensils and materials. They sit on the ground in two or three rows quite separate from each other and the cooking is done separately. The teacher in charge passes in between the rows and watches the girls. In group teaching some of the girls only get a chance to cook, others are to help or simply to watch. Naturally they lose their interest. But here every girl is busy with her own cooking, learning something at the same time.

A short account of the activities and ideals of the Vernacular Middle Training School at Moga, Punjab, will not be irrelevant in this connection. It is not a high school, but if its ideals, aims, methods of teaching and various other activities are introduced in other institutions of India, both rural and urban, secondary and primary, they will gain tremendously.

It is in this school that the boys set an example to others by practising the dignity of labour. The thing that struck me most was that neither the school nor the boarding houses had any menial servants, chaprasis, chowkidars, nor even sweepers. But the building and the grounds are always neat and tidy. Their farm is of 40 acres attached to the school; complete absence of servants is all the more remarkable when we think of the numerous jobs that have to be done in a school of 250 boys with such a big farm. We begin to wonder at the achievement and organization of the school; we cannot but help admiring the Moga system when we only think of this aspect of the school from an educational point of view.



59. Garden and Field Work. Moga School, Punjab.

Self-help is the keynote of this scheme. The boy who does any job for the school is paid for it. Thus he earns and pays for his education. He learns many other things incidentally which are far more important than the knowledge he gains in the class-room. Labour to him is not below his dignity; he begins to have a sense of responsibility and learns self-help and co-operation. Thus a true and solid basis is laid for character and citizenship which no amount of teaching of civics and other social subjects could have achieved.

In addition to the above amazing activities of diverse kinds they learn something about banking, post-office transactions and market rates of various things. They work on the farm and thus gain a practical knowledge of agriculture, care of cattle and rural economics. These boys become useful members of the village community, and soon assume village-leadership.

The School ' *Panchayat* ' consists of 8 boys and the Head Master. Each class must have a representative. It deals with all cases of moral and social offences and appoints the various committees, *e.g.*, food-committee, bulletin committee, school assembly committee, etc. On the school premises there is a small poultry yard and it is looked after by the boys themselves. The school tries to give the boys some vocational guidance by teaching them to tailor ordinary articles of everyday wear, such as a pair of shoes, some household furniture, etc.

There are eight classes in the school and besides these there are a Kindergarten and a normal training class for village teachers. The thing that struck me most was the pupils' knowledge of dietetics. This aspect of education is neglected in almost all the schools in India, though it is really the most important item. Even little boys and girls at Moga talk about proteins, starch, vitamins and such other things. They invite guests, cook for them, and keep everything neat and clean. They know the food value of all the things they prepare. I did not have the pleasure of having my lunch with them as my stay was rather short but still they prepared some special curry for me with vegetables

Self-help, Training in Village-leadership, Earning and learning.

School self-government

Training in the knowledge of Dietetics

that they had grown in their own gardens and sent it to Mrs. Harper's room where we had our food. The dish was marvellous; we were told afterwards by the children the food value of that particular vegetable dish.

Learning through experience is the rule of the class rooms.

" Learning by doing "
various projects

They choose their own projects and the interest in this self-chosen topic is kept up throughout the whole year. Some classes choose learning about useful trees and some again prefer playing bazar untiringly. They try to represent every variety of shop. Little girls set up a tea-shop, a sweet-shop, a small restaurant and so forth; some choose to be tailors, some potters and some carpenters. The summary of the year's work shows satisfactory progress in the usual school subjects.

In the same way they choose to investigate the problems of government or to build a village post-office. They draw the plan and estimate; study is directed to the importance of transmission of messages in the life of mankind and naturally History, Geography and Mathematics come in. The modern world comes into the picture as the boys follow mail journeys by land, sea or air. Regular office hours are held, mails collected and taken a mile to the Moga Post Office and so on. Thus they get knowledge not only in History, Geography or Literature but also vital information beyond their requirements.

The Girls' School at Moga is also carrying out interesting experiments. Teachers' Refresher Courses are held every year which groups of teachers join. Frequently special courses are arranged for them. " Moga is not merely an educational institution or even a fine experiment but a centre of life." It was a privilege indeed to spend twenty-four hours in this school, where teaching is a great art and learning a pleasure.



60. Front view of the Kanya Mahavidyalaya. Jullunder, Punjab.



61. Side view of the Kanya Mahavidyalaya. Jullunder, Punjab.

CHAPTER XVII

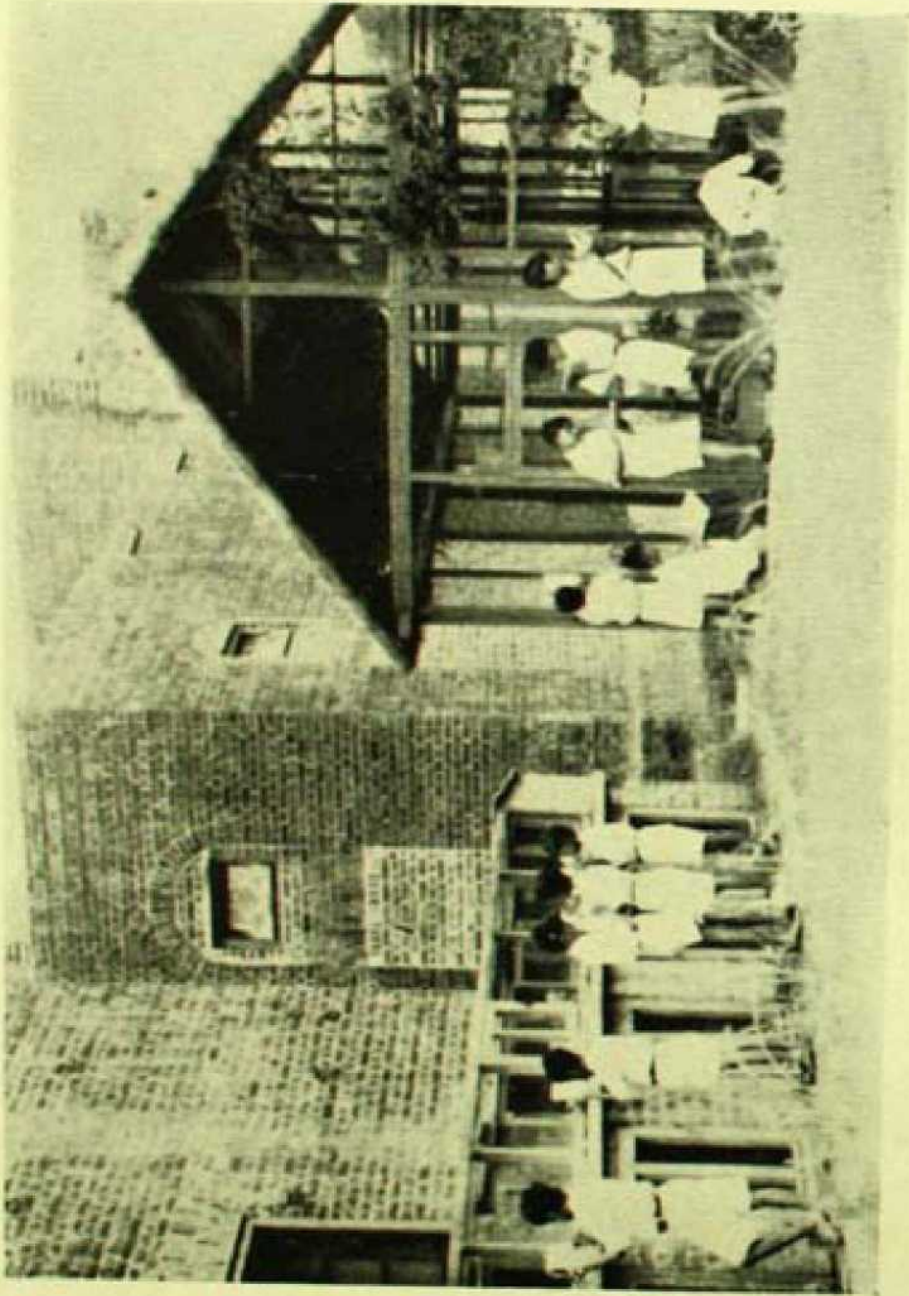
EDUCATION OF GIRLS IN THE CENTRAL PROVINCE AND BERAR

The total population of the Central Province and Berar is 1,55,07,723 of which 77,61,818 are males and 77,45,905 females. The number of males and females is almost equal; but as regards education there is a great difference between the two sexes. The percentage of female scholars to total population was 1.04, whereas that of males was 5.39 in 1936. For girls there are only two Colleges, whereas in the case of boys there are 14. The total expenditure on the education for males is Rs. 96.8 lakhs while a meagre sum of Rs. 12.2 lakhs only is spent on Girls' Education.

But still the increase in the number of institutions and scholars shows the educational progress of the country. In 1932 there were in this Province, only 1 College, 6 High Schools, 15 Anglo-Vernacular Middle Schools and 39 Vernacular Middle Schools for girls, whereas in 1936 there were two Colleges, 13 High Schools and 27 Middle English Schools and 39 Middle Vernacular Schools.

Women in the Central Province have been accustomed for many years to go to the men's colleges. But there is a feeling in the community that co-education is not right.

The Central College for Women, the present development of which is chiefly due to Miss Rangarao's hard work and incessant efforts, is the only big college for women in the Central Province. The College was started with sixteen girls only and the fact that the number has increased considerably is a very encouraging feature. All castes and creeds are represented in the College and one great success is that they all eat and play together. Miss Rangarao and



62. Aviary, drawing from life. Modern High School, New Delhi.

CHAPTER XVIII

EDUCATION OF GIRLS IN THE DELHI PROVINCE

The population of this province is a little over 6 lakhs. In the city there are about 4 lakhs of people.

General Survey

The expenditure on public instruction from Government funds and all other sources in the year 1935-36 was Rs. 26,96,151, an increase of Rs. 96,807 over that in the previous year. The expenditure on girls' education was Rs. 6,71,725 as against Rs. 6,52,443 of the preceding year towards which Rs. 3,83,149 was contributed by Government. The amount that is spent on girls' education therefore has increased by Rs. 19,282. The total expenditure per head works out to Rs. 55-11-6 towards which Government contributed Rs. 28-4-9, *i.e.*, 50·8 per cent. whereas the average cost per scholar in institutions for males was Rs. 43-14-8 against Rs. 42-10-4 of the previous year, showing an increase of Rs. 1-4-4 per scholar. Government contributed in the case of boys Rs. 14-7-1, whereas for girls, as has been said already, it came to Rs. 28-4-9 per scholar.

The number of women students also in the University increased from 87 in the year 1934-35 to 116 in the year 1935-36. The progress is very rapid

Distribution of Girl Students

no doubt.

The following table shows the distribution of women students according to classes and colleges. The total number of boys at different stages of collegiate education has been placed side by side with that of the girls to make the difference between the number of boys and that of girls receiving education more prominent.

COLLEGES.—1935-36.	Inter.	B.A.	M.A.	Total
Indraprastha Girls' College	79	...	...	79
St. Stephen's College	...	10	6	16
Hindu College	10	7	2	19
Ramjas College	...	1	...	1
Commercial College	...	1	...	1
Total (Girls)	89	19	8	116
Total (Boys)	1,185	690	114	1,989

The table below shows the increase in the number of the Girls' institutions as well as that of the scholars therein :—

Institutions	No. of Insts.		No. of Scholars	
	1935-36	1934-35	1935-36	1934-35
Arts College	1	1	79	49
Professional College	1	1	134	134
High Schools	5	5	1,566	1,549
Middle Schools	13	12	2,871	2,596
Special Schools	4	4	265	281
Total	24	23	5,015	4,618

In one year the number of girls in the Arts College has increased by 30, in the High Schools by 117 and in the Middle Schools by 275. The progress is rather encouraging.

The factor that should be specially attended to is the training of teachers. In the first place, in this province there is no training college, except a class in the Lady Irwin Training College for Women. There is a great demand for trained teachers. But very few efficient girls offer themselves for the teaching profession. Besides, it is becoming more and more difficult to provide work for Muslim and Chris-



63. Preparation of Pudding. Domestice Science Class,
Lady Irwin College, New Delhi.

tian Trained Teachers in Delhi as the number of girls' institutions maintained by these communities is rather small.

The Indraprastha Girls' College is a recognised institution and is open to all women students irrespective of their religion or caste. The strength of the college is about 155 of which 24 are Mohammedans, three or four Christians and the rest Hindus. There is provision for the teaching of (a) English, (b) History, (c) Philosophy, (d) Mathematics, (e) Economics, (f) Sanskrit, (g) Hindi, (h) Bengali, and (i) Urdu.

Arrangements for Domestic Science will be made as soon as the University draws up its syllabus, provided there is sufficient demand for this subject.

The hostel when I visited was located in a bungalow adjoining the college premises. Life in the hostel is conducted more on the lines of a family than on those of a mere boarding house.

The Lady Irwin College for Women on Sikandra Road, New Delhi, is an institution with special features. It aims at the production of the right type of teachers offering special facilities for training in domestic subjects, such as Cookery, Laundry, Mother-Craft, Home Economy, Craft Work, etc. If the project is completed it will be a unique institution for girls well worthy of India's capital.

The building is estimated to cost Rs. 2,50,000. After completion the capital account of the building and endowment fund will leave a balance of Rs. 3,50,000. It is expected that the graduates of this new college "will usher in a new era of happiness to their poor sisters in towns as well as in the remotest villages." It has already established a reputation in different parts of India as is evidenced by the princely donation of Rs. 2,00,000 from His Exalted Highness the Nizam of Hyderabad.

In connection with this college Lady Linlithgow said the other day: "The part to be played by the women of India in the future of their country is a very large one, and it is up to the girls of this college and to those of other colleges to prepare them-

selves for the part which they have to play and to take full advantage of the education which is provided for them. To my mind rural uplift, the education of women and the health of the people are all questions to which we should, be we of whatever political party, creed or caste, give our closest attention and sympathy and meet together on common ground for the common good."

The strength of the Indraprastha Girls' School is about 700, of which thirty stay in the hostel. The most formidable problem of both the school and the college is that of the building and the play-ground. Both the school and the college are rather crowded. They have not got large grounds.

The Municipal Girls' High School in New Delhi is a good institution with play-ground and school clinics. The arrangement for the Domestic Science classes is far superior to that in the Indraprastha Girls' High School. I went to this school in the afternoon with a friend of mine. She took me to the Laundry classes. It was a very pleasant sight indeed to watch the girls washing their clothes in the basin, and drying them up in the sun. Their bright eyes and cheerful faces told me at once that they were quite happy with their work.

The Modern High School at New Delhi owes its inception to the initiative of a few wealthy and enlightened citizens of Delhi who felt the need of a first class modern school for the education of their own children. The school is not exclusive and children of all castes and creeds may be admitted.

The school has acquired a site of 25 acres. Ten acres have been set apart for playing fields and the grounds and gardens have been well laid out.

A beautiful gymnasium and a swimming bath have been recently constructed. The school at present is a day boarding school where children come in the morning after a light breakfast and go home in the evening at about 6-30.



64. Domestic Science Class, girls doing Laundry Work.
Municipal Girls' High School, New Delhi.

The school has been started with the idea of making it a co-educational one but at present the girls are very few in number. The staff is mixed and accommodation for resident students and for some members of the staff has also been provided. The age of admission is restricted; children above eight are not generally admitted.

Aim to make it a co-educational institution

It is one of the objectives of the school to provide as far as possible artistic surroundings and opportunities to develop the æsthetic side of the mind of the pupils. Carpentry, gardening and hand-work are taught to the children in order to train their hands together with their intellect and emotions. Besides this, great importance is attached to everything which affects the health or the physical development of the pupils.

Æsthetic Education and Craft work

Physical education is under the direction of one of the masters who has been specially trained for the purpose. Out-door games are compulsory. Scouting, drill, Hockey, Football, Cricket, Boxing and other healthy forms of exercise help to build up their bodies.

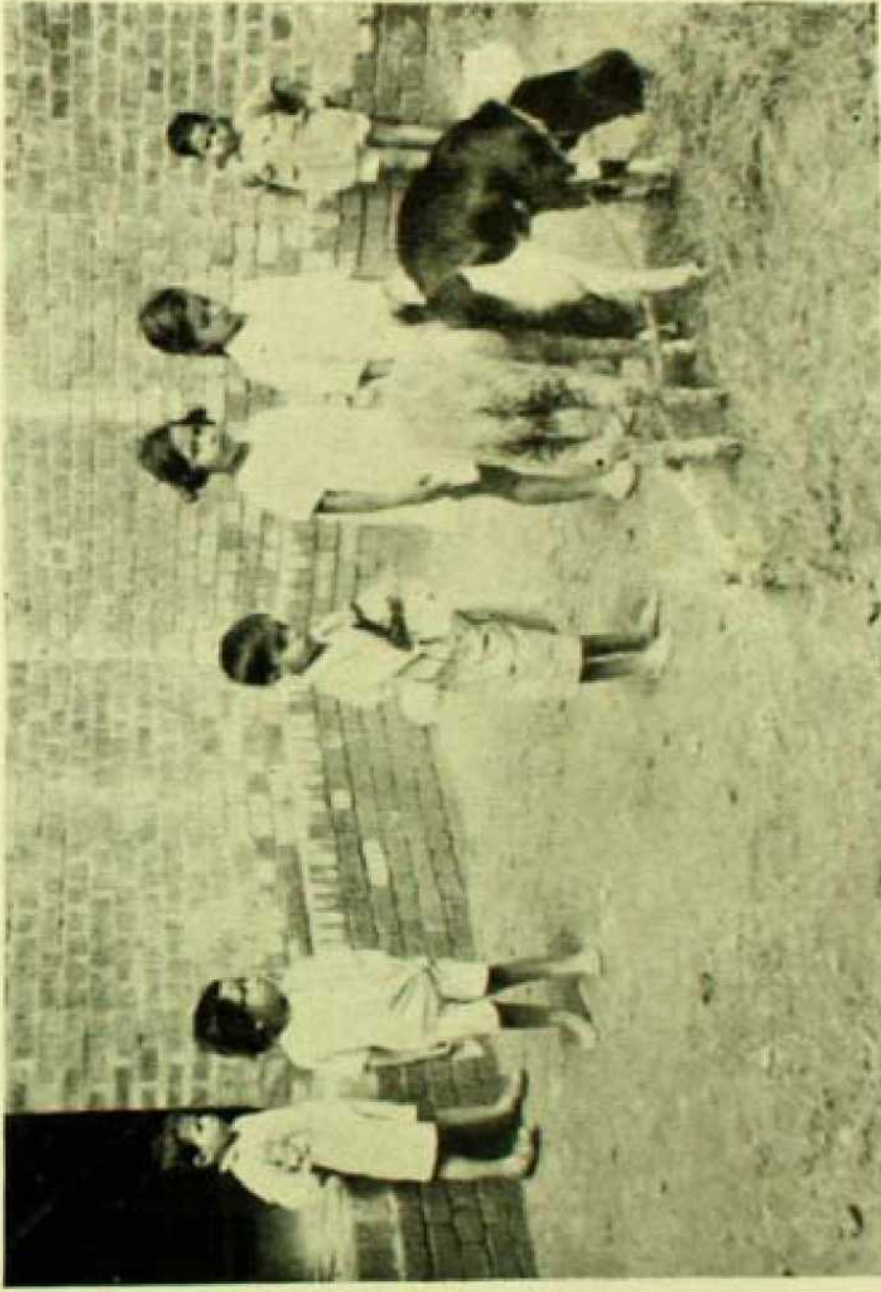
Physical Education

There are large playing fields and the children have plenty of out-door life and games. There is provision for gardening, swimming and riding too. Arrangements are made for recording the weight and height of students at regular intervals. Charts and records are kept properly for studying a child's physical growth, his temperament, inclinations, mental and moral development. Every pupil is thoroughly examined by the school medical officer at the beginning of each term and is kept under his supervision throughout the year.

A report containing the observed facts regarding the child and of the progress made by him is sent at the end of each term to the parents and guardians. A well-balanced dietary has been carefully planned under the direction of the school medical expert to meet the needs of the growing children. There is a generous supply of milk, green vegetables, salads, fruits, etc. Non-vegetarian food is provided for resident pupils, if so desired.

But this is an institution for the children of well-to-do families. The monthly fee per boy from Standard V upwards is Rs. 40, which

includes tiffin and two meals a day. An additional fee of Rs. 22-8 is charged from every whole-time boarder, *i.e.*, a whole-time resident student has to pay altogether Rs. 62-8 per month. A really happy tone pervades the institution. Here the line between work and play has been obliterated as far as possible.



65. Children with their pets. Modern High School, New Delhi.

CHAPTER XIX

EDUCATION OF GIRLS IN TRAVANCORE STATE

Travancore is the garden of India. The tranquil beauties of Travancore are rarely to be seen anywhere else on the plains of India. Those who live all their lives in Travancore can never fully realise how beautiful their country is and those who have never been to it can hardly imagine its natural beauties. The population of the State, according to the Census of 1931, is 50,95,973—males 25,65,073 and females 25,30,900. Travancore occupies in area the ninth place among the Indian States and in population the third place. Hyderabad, which is nearly 11 times as large as Travancore, is only about three times as populous. Mysore, Gwalior and the neighbouring Crown Colony of Ceylon are nearly four times as extensive, but their populations are respectively about $1\frac{1}{3}$ and $\frac{3}{4}$ times and the same as that of Travancore; Baroda, though nearly of the same area, has only about one-half of its population.

The women of Kerala hold a unique position in India. The customs and traditions of the land have favoured a higher degree of freedom for women than in other parts of India and provide wider opportunities for the development of mind and personality. The absence of child marriage and *purdah* has been conducive to the general and rapid progress of female education among all communities in the State with the exception of the Brahmins and the Muslims, which communities still continue to be rather conservative and backward in this direction. The Nairs, the Ezhavas and the various Christian communities who form the great bulk of the population of the State have taken readily to the education of women on Western lines. Both the Government and

private agencies have been equally active in the field and the remarkable progress that has been achieved in this direction during the last thirty years is one of the glorious features in the history of education in the State.

It is of no small significance that Travancore owes the first important statement of policy in the matter of education to a woman ruler. Her Highness Rani Gouri Parvati Bai issued, in 1817, a *Neet* by which Her Highness commanded "that the State should defray the cost of education of its people in order that there might be no backwardness in the spread of enlightenment among them, that by diffusion of education they might become better subjects and public servants and that the welfare of the State might be advanced thereby."

The total number of girls under instruction in 1111 M.E., i.e., in 1936, was 2,82,225 whereas that of the boys in the same year was 4,14,107. The percentage of the female scholars to female population in 1936 was 11.2 whereas in the previous year it was 10.6. Their number is increasing year after year. The percentage of the male scholars to the male population was 16.1 in 1936 as against 15.8 in 1935. Still there is a difference between the percentages of male and female scholars, though very small, in comparison with that of other provinces.

The number of girls in Colleges, English Schools and Vernacular Schools in 1935 and 1936 is given in the table below :—

Institution	1935	1936
Colleges	341	337
English Schools	16,190	17,047
Vernacular Schools	2,51,179	2,64,841
Total	2,67,710	2,82,225

The decrease in the strength of the colleges is nominal, being only 4; it might be due to a greater desire for co-education,



The total expenditure on education in 1936 amounted to Rs. 46,98,254 of which Rs. 2,63,792 was spent on the girls' institutions. The following table gives the detail of the expenditure of the department in 1936 :—

Heads of Account			1936
			Rs.
Controlling agencies	...	...	2,00,345
Collegiate education	...	...	3,81,068
English School education	...	...	9,03,107
Vernacular School education	...	...	28,82,431
Special School education	...	...	87,219
Miscellaneous	...	...	2,44,061
Total	...	...	46,98,251

H. H. The Maharaja's College for Women was originally a school for Christian girls. It was taken over by the Government and thrown open to all castes in 1864.

It was recognised as a high school by the University of Madras in 1890. Four students matriculated from this school and desired to proceed further. As a result F.A. Classes were opened and affiliation was obtained for the institution as a second grade college in 1897. It was then that the institution received the name of the "Maharaja's College for Women." In 1921 the college was completely separated from the school and was removed to more spacious grounds and buildings in the healthy and beautiful surroundings of Thycaud. Rapid progress of the college has taken place since that time.

The strength of this college for women at the end of 1936 was 197. The following table shows the distribution of students of this college by classes in 1936 :—

Classes	Women's College 1936	
Junior Intermediate	...	101
Senior	...	75
Junior B.A. (Pass)	...	6
Senior B.A.	...	15
Total		197

It appears that, in 1936, out of 176 students of the Intermediate classes, 127 took Science subjects including Physics and Chemistry; some of them again took up Music along with the Natural Science course.

With the establishment of the Travancore University in October, 1937, much stress is being laid upon technological and technical subjects. As a preliminary to the organization of the Travancore University a Refresher Course was started for about 25 members of the staff of the Maharaja's College of Science as well as of the Maharaja's College for Women, to give the members of the staff selected sufficient training for the manufacture of the scientific apparatus required.

A considerable portion of such equipment necessary for the Travancore University has already been made in Travancore under the supervision of the Director of Technology, Dr. H. Parameswaram.

The Refresher course was run in the hope that the expenditure incurred on it would be more than justified by the increased efficiency of the staff trained.

There is a tendency of co-education in both secondary and collegiate stages which is on the increase. This accounts for the slight decrease of pupils in women's institutions. The decrease in the B.A. classes may be due to lack of optional subjects.

A good number of the students of this college lives in the Government Women's College Hostel. The lodgings of students who do not live either

in the Government or in approved hostels are inspected by the members of the staff at the beginning of the year. The very day I reached Travancore, I was invited by the Principal of the Women's College to a hostel function. The girls staged a short story in their own language. One of the Professors had to translate it all the time for me. I enjoyed it most; there was so much life and action in it. It was followed by recitation and dance; lastly there was a fancy dress competition which was very amusing. We had a typical Malayali dinner in the evening and then we parted. I shall remember for a long time the simple, charming behaviour of the girls there.

The men's college are open to women also. There is a good number of girls in the men's Science college, Arts college or the Training college in Travancore. In 1935 there were 59 women reading in the Maharaja's College of Science, 3 of whom took Mathematics Honours and the rest took up Pass course in Physics and Chemistry, Zoology and Botany. In the Maharaja's College of Arts also there were 23 students, 13 taking up Honours in English Literature or History. There were also 25 women students in the Government Training College, 14 preparing for the post-graduate training course and 11 for the under-graduate training.

Admission is freely given to women in the Government Training College and the opportunity is fully availed of by them. The first Training School for Women was started long ago in Travancore on an experimental basis. It has now grown into the Departmental Training School for Women in Thycaud. This institution is for the training of the vernacular school teachers in the Higher and the Lower grades. Besides these, there are three private under-graduate Training institutions for women, one being of the higher grade and the other two of the lower. Women are also admitted to the Training institutions mainly intended for men.

The school opened by the Holy Angel's Convent at Travancore was the first Girls' High School in South India. In the whole State there are now 18 High Schools with a roll strength of 5,296



and 27 Middle English Schools for girls with 2,932 pupils. Several of these schools are residential, the two chief ones being the Baker Memorial English High School for Girls, Kottayam, and the Balisamadam English High School for Girls, Travancore. The Buchanan Institution, Pallau and the Duthie Memorial English High School, Nagercoil, may be mentioned in this connection. In many localities the authorities do not run separate schools for girls, owing to financial stringency. The girls of those localities freely attend boys' institutions. There were nearly 7,000 girls in boys' English schools in 1936, and the tendency for co-education is gradually increasing.

The technical schools in Travancore are under the control of the Inspectress of Girls' Schools. There are 17 technical schools for girls with a strength of about 1,120 girls. The subjects taught in these schools are embroidery, lace-work, sewing, weaving, etc.

During the last 10 years increased attention is being paid to games and athletics in all the girls' schools. Special mistresses are now appointed to be in charge of games and athletics in all girls' schools. Even in colleges the game periods from 3-30 to 4 p.m. are compulsory. The holding of an all-Travancore demonstration in connection with the wedding of Her Highness the First Princess, gave a great stimulus to athletics in girls' schools. Nearly three thousand girls took part in the mass demonstration.

Travancore is the most forward State in India, so far as women's education is concerned. Women's education in the State is steadily increasing. The number of girls under instruction in proportion to the total female population is much higher in Travancore than it is in any other part of India except Cochin.

The total female population, the number of girls under instruction, and the percentage of the total number of girls under instruction to the female population of Bombay, Madras, Bengal and Travancore for the year 1936 are given in the following table :—

		Female Population in lakhs	No. of girls under Instruction	Percentage of the total number of girls under instruction to total female popula- tion.
Bombay	...	103	3,51,392	3.4
Madras	...	236	8,81,913	3.8
Bengal	...	240	7,12,966	2.9
Travancore	...	25	2,82,225	11.2

These figures clearly demonstrate that Travancore holds a pre-eminent position in the whole of India in respect of female education.

CHAPTER XX

EDUCATION OF GIRLS IN THE HYDERABAD STATE

The territory of this State is the largest (next to Kashmir) and the most populous of the Indian States.

General Survey

The population of this State is 14·4 millions.

The percentage of girls at school to the total girl population of school-going age was 4·5 in the year 1932-33, as against 4·3 in the previous year. The total expenditure on the education of women in the year 1932-33 was 8·8 lakhs. The income from fees in 1932-33 was Rs. 98,629, an increase of Rs. 10,799. If we

Distribution of
Scholars

compare the two successive years we shall find that the number of institutions as well as of scholars has increased much. The following table compares the number of girls' schools and colleges and their strength in the years 1931-32 and 1932-33 :—

Grades	1931-32		1932-33	
	Number of institutions	Scholars	Number of institutions	Scholars
Colleges	1	21	1	22
High Schools (Govt.)	2	772	2	310
High Schools (aided)	4	1,162	4	1,265
Middle Schools (Govt.)	8	1,442	9	1,624
“ “ (aided)	4	364	5	476
“ “ (unaided)	7	910	8	1,330
Total	26	4,671	29	5,527

The Osmania University is the first of its kind in India which aims at imparting all instruction in non-language subjects through the medium of an indigenous language, Urdu, while retaining English as a compulsory second language.

The University has also launched on the bold experiment of teaching even Western Medicine and Engineering through the

medium of the Vernacular with encouraging results. The Government of H.E.H. the Nizam of Hyderabad has undertaken at an enormous expense the construction of the University buildings at an estimated cost of about a crore and a half of rupees.

The Arts building which will accommodate classes in all subjects under the Faculty of Arts will be ready for occupation soon. Two double-storied hostels, accommodating nearly 325 students with two separate dining-halls and kitchens, buildings for the Senate House, the Library, the Museum, the Science, Training, Law, Agricultural and Engineering Colleges, besides a Stadium and a Swimming-pool, will soon be started. For the location of the above, temporary buildings of a semi-permanent nature have been constructed at a cost of 11 lakhs of rupees which are quite adequate for the present requirements of the University.

The distribution of students, male and female, under instruction in the University is as follows :—

University College	...	930
Women's College	...	69
City Intermediate College		200
Aurangabad College	...	141
Warangal College	...	82
Gulburga College	...	114
Total		1,536

It will appear that the percentage of girls to the total number of students in the colleges is only 4·5.

There is only one girls' college in the State, called the Osmania University College for Women Osmania University College for Women wherein the girls prepare for I.A., I.Sc., B.A., B.Sc., M.A., and M.Sc. It is located in the city and in course of time this college along with the Medical Training College will soon be transferred to Adikmet in the Osmania University quarter when new buildings are completed. The strength of the Women's College and School is 734, 69 being in the College. The yearly expenditure on the College for 1937 was Rs. 67,648. They prepare candidates both for the Osmania Matriculation and

S.S.L.C. Examinations of the Madras University. The school and the college fees are rather low in Hyderabad as in other States. The college fees for the girls up to M.A. Examination are Rs. 5 only. The girls of the Kindergarten as well as of Standards I, II, and III pay Rs. 2 each per month. The fee for Forms IV to VI is Rs. 3 only. Besides this, 50 per cent. of the college girls and 20 per cent. of the school enjoy full free-studentships.

The present building is rather in an unsatisfactory condition. There are class-rooms with 15 or 16 girls with no windows at all. Not only this, different classes are taken in the same room without any kind of partition in between. The atmosphere of the rooms is not very cheerful.

The subjects for the public examinations are the following :—

(1) English ; (2) Second Language ; (3) Elementary Mathematics ; (4) Elementary Science ; (5) Outlines of History of India and Geography ; and one or more of the following optional subjects :—

History of England ; Geography ; Algebra and Geometry ; Physics ; Chemistry ; Botany ; Commercial Practice ; Book-Keeping ; Physiology and Domestic Science.

There is a paper on Domestic Science of three hours' duration, the maximum marks being one hundred. The subject includes the following items :—Home Organization, Home Economics, Health in Home, the Food and Health. These items cover practically everything.

There are altogether six high schools, two being Government and four Government aided. Both the Mahbubia Girls' High School and the High School attached to the Women's College (Nampalli) are Government institutions. Mahbubia Girls' High School is meant for the girls of well-to-do families. The strength of this institution is 500. The pupils prepare for the following examinations :—

(1) Cambridge Local Examination ; (2) Trinity College Music ; (3) Royal Drawing Society ; (4) First Aid Examination of the Hyderabad Central Ambulance Board.



Stanley Girls' High School is a Government aided institution and is very well-organized. The quality of teaching there is much better than that of the other two institutions referred to above.

From a very small nucleus it has grown to be an institution with an enrolment of 500 or more; from a beginning with no established standard it has become a recognised High School whose students are received in the best colleges for women in India. The motto of the Stanley Girls' High School is 'By love serve one another'; the candidates are prepared for the High School Leaving Certificate Examination of the Nizam's Government. Unlike the Government institutions, English is used here as the medium of instruction in all departments. A brief account of the Students' Self-Government in this institution will be rather interesting to the reader.

The aim of the Students' Self-Government is to enable the girls to feel their responsibilities and evoke efforts to discharge them properly.

The girls are divided into groups consisting of about 25 girls in each group, called a Family and housed in a Cottage. Each Cottage is named after some heroine of the ancient epics and each Family is managed by its own office-bearers, that is, by the Auntie (who is always a teacher), the Queen and the Princess. The Maharani is always chosen from the school girls and is the President of the home affairs of the school. She must be a girl of Form VI and a very popular one. Under her are all the Queens and Princesses. The Maharani belongs to no cottage. She takes turn in spending a week in each cottage. During her short stay in each cottage she carefully notes the needs, discipline, cleanliness and the grievances of the cottage. On Saturdays she calls for the whole hostel, conducts prayers and reads out the rules and regulations for the school. She also patiently listens to the complaints and needs of all the cottages assembled there.

The Queen is always a girl of Form V or VI. She is always elected by the members of her own family. Her duty is to see to the discipline



of her own family and to its cleanliness. She is the head of her cottage. Every morning she must go around her cottage and see if the girls' rooms, beds, bath-rooms, etc., are neat and tidy. She must keep a book with the marks of the girls. She must assign duties to her girls and place the assignment on the bulletin-board. She must see that every girl is out of her room after 5 o'clock every day. Every girl should play after 5 P.M. The Queen should maintain peace and unity in her family. If the Queen or the Maharani finds girls loitering about after the silence-bell, she should at once try those girls in the Fairy Court for disobeying the rules.

The Princess is always a girl elected by her family. Her duty is to see that the box-room belonging to her family is neat and the clothing in order.

The Auntie is always a teacher and plays the role of an aunt. She conducts prayers in her family and tries to make the family a happy and united one.

After all the elections are over, say after one week, a big ceremony takes place and the Maharani and the Queen are crowned with wreaths. The aim of the Fairy Court is to maintain discipline among the girls big and small. The Court consists of all the resident teachers, Queens, Princesses, Aunties and the school authorities. The President of the Court is the Maharani. She conducts the Court trials.

A small wooden box is kept locked in the hostel or in the school office. The queens, the teachers and the aunties have the power to accuse any girl of disobeying the school rules. When a girl does wrong, any one of the above officers takes a slip of paper and notes the transgression and drops it into the box. The girls are generally punished in the Fairy Court. The court is held once a week, that is on Saturdays for an hour. The Maharani opens the box which contains the chits containing the accusations. She puts the case before the court and asks as to how the girl is to be dealt with. Suggestions are given by

the officers and the Maharani. After the votes are taken, she announces the girl's punishment. Punishments are always followed by black marks. Girls are classified every month according to their merits or demerits. If a girl is good in her lessons, clean in her person and has no black mark, she will be in Grade I. If she is good in her lessons and in personal cleanliness and has not got more than 2 black marks, she will be in Grade II. Those who are not in Grade I or II, are classed in Grade III. Grades are posted each month.

The special feature of the Osmania University is that the Urdu the medium of instruction medium of instruction there, is Urdu. There can be no doubt that the language policy adopted by the Osmania University is a success, if it is measured by its main purpose which is to stimulate free thinking and release the pupils' mind from the cramping and stifling effects of instruction through the medium of English. The students of the Osmania University are much more responsive to the lectures and mentally more alert and interested in the work than students of Northern India where English is the medium of instruction. In Northern India, the students accumulate knowledge but that knowledge does not become active thought in most cases ; it is more or less passive, dead and inert matter.

The books required for teaching every subject in the Urdu tongue did not exist. But nothing daunted, the University authorities proceeded to produce them in Mathematics, Physics, Chemistry, Geology, Botany, Zoology, Biology, Geography, History, Political Economy and Philosophy—with the result that they have already translated standard text-books in these subjects up to the B.A. Standard. And now they are having a large number of books translated for the Law, Medical and Engineering faculties. Still they are going on translating books.

The Translation Bureau is always busy, always full of lively activities. The bureau came into existence in 1918 and since then it has been enriching the Urdu language with books on various

Translation Bureau of
the Osmania University

subjects. The table given below will indicate the magnitude of the work done by the Bureau :—

Subjects	Published	In the Press	Under Translation or Revision
History, Politics and Geography	99	10	48
Economics and Sociology	11	4	5
Philosophy	37	7	7
Mathematics	22	5	5
Physics	21	...	2
Chemistry	10	1	7
Botany and Zoology	...	6	...
Law	10	1	3
Medicine	9	10	19
Engineering	17	18	8
Miscellaneous	...	...	1
Total ...	235	62	105

One of the possible dangers of the adoption of vernacular as the medium of instruction is the deterioration of English. But in Hyderabad, English has been given the position of a compulsory language in the case of Indian students. In order to keep the students in touch with the recent developments in learning and thought, they demand of every student a knowledge of English of as high a standard as is expected in other Universities not only in Arts but in every Faculty including Theology and Engineering. The compliment from outsiders to the greater grasp and freshness of thought of the Osmania students has demonstrated the success of this movement. In the adoption of the mother tongue as the medium of instruction lies the success of all education activities for all types of people.

With a few more words regarding the health of the girls in general, I shall conclude this chapter. *Purdah* is strictly observed in this State. The girls get very little chance of coming out and

More attention to the health of girls

walking in the streets. They do not get as much fresh air as the boys do. Most of the girls look pale and sickly ; they need more fresh air and exercise. Physical education has been made compulsory in the schools. Medical examination has been introduced in the college and a scheme for medical inspection of the secondary school children has also been sanctioned. But these are not adequate. More attention should be paid to the health of the girls. There should be girls' clubs, and facilities for swimming, rowing, etc., should be provided.

CHAPTER XXI

EDUCATION OF GIRLS IN THE MYSORE STATE

Of all the places in India, few are more attractive and fruitful to the tourist than the picturesque State of Mysore. Situated in the south with a general elevation of 2,000 to 3,000 feet above the sea-level, it enjoys a mild and equable climate. The State covers an area of 29,483 square miles and has a population of nearly seven millions of which nearly three millions are females.

General Survey

The following table will show the number of schools and scholars in the State in three successive years :—

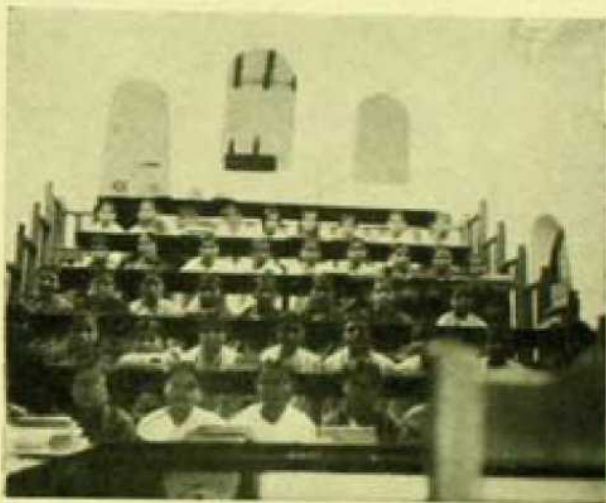
Year	No. of Girls' Institutions	No. of Scholars	No. of Boys
1934	585	35,814	839
1935	562	36,554	919
1936	552	37,393	...

This fall in the number of girls' schools is mainly due to the decrease in the number of the Girls' Primary Schools. Some of the girls' schools have been amalgamated with those of boys.

Fall in the number of Girls' Institutions

The following figures show the number of girls reading in boys' institutions :—

Kinds of Institutions	No. of Girls reading in Boys' Institutions
Colleges	58
High Schools	76
Middle Schools	1,011
Training Schools	21
Special Schools	196
Total	1,362



66. Science Gallery. Maharani High School for Girls, Mysore.



67. Nursery School. Shishu Vihar, Mysore.

The parents do not object much to sending their daughters to the boys' school. There is no strict *purdah* system in the South as is the case in the northern provinces. The total number of girls under instruction in 1936 was about 71,000, while in the previous year it was about 66,000. The number of girls under instruction thus shows an increase. There are seven high schools for girls of which three are Government, two aided and two unaided.

The strength of these high schools is given in the table below :—

		Number of Scholars	
		1934-35	1935-36
<i>Govt. Institutions.</i>			
Maharani's High School	...	127	142
Empress Girls' School	...	38	46
Vani-Vilas Institute	...	193	208
<i>Aided Institutions.</i>			
London Mission Girls' School	...	57	60
Methodist Mission Girls' School	...	23	23
<i>Unaided Institutions.</i>			
St. Theresa's Girls' School	...	42	48
Immaculate Girls' School	...	5	11
TOTAL		485	538

There is an increase, therefore, in the strength of all these schools. This shows a growing interest of the parents in their girls' education. The very first institution that I visited in Mysore was the Maharani College for Girls. The Primary School department is on one side and the High School on the other, the College department being in the middle. The college classes are disturbed at times because the school and the college classes are not held at the same time. It happens sometimes that the college girls have to get on with their lectures in the midst of the noise created by the school girls when they are free. The buildings of the Vani-Vilas Institute are comparatively good. There are spacious corridors on both sides

of the class-rooms, so the children get plenty of fresh air. There are eight class-rooms on all sides and at the centre of the courtyard, in the midst of flowers and fountains, is placed an image of Lord Krishna.

There are three Training institutions for women—
 Training College for Women and Training Schools Women's Training College, Zenana Normal School and the Western Methodist Mission Normal School for Women, Bangalore. The total strength of these institutions was 150 in 1936.

The total direct expenditure on women's education including University Education in 1936 was Rs. 7,18,611. This amount is met from the following sources :—

	Rs.
State funds	5,33,633
Local funds	78,489
Municipal funds	35,500
Fees	8,444
Other sources	62,545

The girls in the high schools pay only half the amount of what the boys pay as their school fees. Their education, both primary and collegiate, was free at the beginning. This scheme was devised, as I have been told by the authorities there, to encourage girls' education in the State. Still there exists a great difference between the boys' and the girls' education, and this fact will be clear from the following statement :—

Half the school fees
for Girls

Class of Institutions	No. of Institutions	No. of Scholars
<i>Arts Colleges—</i>		
English Colleges for men	4	2,038
„ „ for women	2	108
Oriental Colleges	3	611



Class of Institutions

Number of
InstitutionsNumber of
Scholars*School Education—*

Boys' High Schools	... 18	5,383
Middle Schools	... 255	31,157
Girls' High Schools	... 3	396
Middle Schools	... 22	2,190

Boys' Secondary schools spend over Rs. 12,10,000 a year whereas those for the girls spend a little over Rs. 2,06,000. The total expenditure on Public Instruction including University education was over Rs. 64 lakhs ; and out of this amount, girls got only a little over 7 lakhs.

Expenditure on Girls'
Secondary Education

The percentage of boys under instruction to the total male population is 7·7, and that of the girls to total female population is 2·3; the percentage of boys and girls under instruction to the total population is 5·6.

Percentage of girls
under instruction to total
female population

In conclusion, a few words more regarding the girls' hostels in Mysore will, it is hoped, complete the picture. There is accommodation for 25 girls in the Training College Hostel. The building is rather small for hostel purposes. But still in that small building there are two dining rooms, one for the Brahmins and the other for the Non-Brahmins. In the general hostel there are 40 girls, 16 belonging to the Brahmin group and the rest to the cosmopolitan. The girls' hostels in Mysore are not in a very satisfactory condition.

Hostel

CHAPTER XXII

EDUCATION OF GIRLS IN THE BARODA STATE

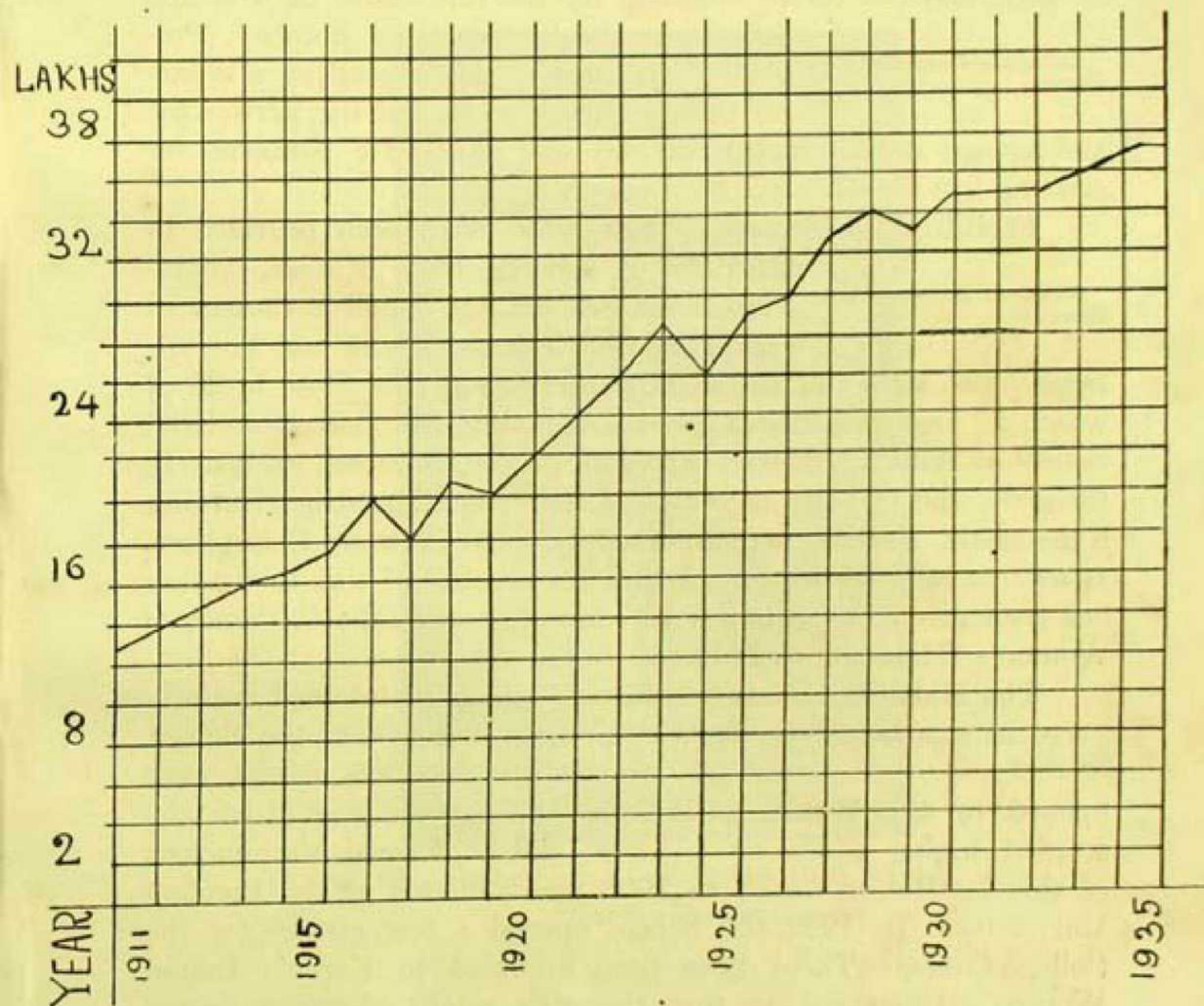
Baroda has an area of 8,164 square miles with a population of 24,43,007 according to the Census of 1931 ; of the total population, 12,57,817 are males and 11,85,190 females. The following table gives a comparative idea of the steady rise in the number of literate males and females during the last two decades :—

1911	1921	1931
2,04,497	2,72,418	4,34,734

The number of literates, therefore, has thus risen by 59 per cent. during the last decade. Out of 4,34,734 literates 3,55,067, *i.e.*, 81·6 per cent., are male literates, and 79,667, *i.e.*, 18·4 per cent., are female literates. The figures stated above clearly indicate that it is the system of compulsory education in Baroda that has contributed to this phenomenal increase in literacy. The percentage of the boys and girls at school to the total population of males and females for the years 1932-33 and 1933-34 is given in the table below :—

Percentage of—	1933-34	1932-33
Boys under instruction to male population of school-going age at 13 per cent.	100·0	100·0
Girls under instruction to the female population of school-going age at 12 per cent.	74·0	68·8
Boys under instruction to the total male population	13·2	13·2
Girls under instruction to the total female population	8·4	8·3
Total number of pupils under instruction to the total population	10·9	10·8

The total expenditure on education for the year 1933-34 was Rs. 36,84,360-1-4. The fluctuations in the educational expenditure are shown in the diagram below :—



Of this total expenditure, Rs. 2,24,364 was spent on Arts Colleges. There is not a single separate College for Women in Baroda ; in the premises of the Maharani Girls' School some College Classes are held, which are affiliated to Karve's Women's University. The Baroda College is open to both boys and girls.



The girls who do not want to take up the courses of Karve's University attend this College. The strength of the College was 1,030 in 1934, including 43 in the Post-Graduate section. This College was established in 1882 and has been recognised for the full course in Arts and Science by the University of Bombay. Proposals have been made for starting a separate College for Women, but the parties for and against it are equally divided and no active measure for starting one such has yet been possible.

Baroda College

Collegiate Education in Baroda

Facilities for Secondary Education have been provided in the State by starting High Schools, Anglo-Vernacular Schools and English Classes in almost all the Taluks, towns and big villages. The total number of High Schools in the State is 26 of which 15 are Government schools, including the Maharani Girls' School at Baroda. Only five High Schools are meant exclusively for girls, the rest are mixed. Of these the Karelibag Boarding Kanyashala, Baroda, is maintained by an Arya Samaj Committee. It awards its own degree. A detailed account of this institution has been given in Chapter I in connection with the "Trends of Women's Education in India."

Secondary Education in Baroda

The Maharani High School for Girls is maintained entirely by the State. The strength of the School was 717 in 1937. In 1905 classes were opened in the Women's Training School for the girls who wanted higher education. These classes formed the nucleus of this institution which in 1908 was affiliated to the Bombay University. In 1922 the School opened a few classes for the College Course. These have been affiliated to Karve's Indian Women's University so that the girls might choose a course suited to their abilities and tastes. Students are also admitted who want to study only those subjects that will fit them for home-life, or want to cultivate their talents in certain other directions.

Maharani High School for Girls

College Classes for the Women's University Examinations

In 1937, there were 20 students, who took the special course in the two highest classes, 63 girls who had chosen the courses for the Bombay University, and 47 studying



68. Garba Dance. New Era High School
(Mixed), Baroda.

the courses prescribed by the Indian Women's University. All the students, during some part of their school life, learn singing, drawing and painting, needle-work, domestic science and the practical work of the home including gardening. The school has a boarding-house attached to it which can accommodate 70 students only. One of the greatest needs of the institution is more and better accommodation both as regards class rooms and playgrounds.

The total number of the Government Anglo-Vernacular Schools was 29; the total number of the pupils learning English in the Government High, A. V. and Middle Schools and Government English Classes was 10,869.

The Training School for Women is situated on the bank of the Sursagar Tank. The strength of the institution was 163 in 1937. All the expenditure of the School is met by the Government. To meet the growing needs of the Girls' Schools for more women teachers, this training school was started by the Government. It has a hostel attached to it. One hundred and ten girls reside in the hostel. The total amount spent on this institution is about Rs. 46,000.

The girls wanting to appear at the B.T. Examination are to join the Secondary Teachers' Training College that will soon be shifted to a beautiful building on the other side of the Sursagar Tank. This College has been affiliated to the Bombay University for the B.T. Degree Course.

Amongst a number of important activities started in the secondary schools, the organization of the Junior Red Cross Societies and Co-operative Stores plays an important part. Besides these, other extra-curricular activities such as circulation of magazines and educational publications in the school, debating societies, gardening, active organization of the study circles, periodical meetings of its members, their discussions and contributions—all these make the school life of both the teacher and the taught active and lively.

Special attention is paid to the health of the pupils. Physical education has been made compulsory for all the students of the school as well as of the colleges. In most of the schools and colleges there are trained Physical Instructors.

Classes have been opened in the Training College for physical education and instruction is given on various allied subjects. Though physical education has been made compulsory both for boys and girls, still the difficulty is felt in creating a liking for it.

There is no special curriculum for girls. They usually study domestic science instead of physics and chemistry; the girls attend a course of First Aid lectures and give more time during school hours, than boys, to various art and crafts.

The difficulties besetting the spread of female education in the State have been summed up by Mr. B. K. Bhate, Vidyadhikari of Baroda State, in the following words :—

“ Parents require the services of girls to help them in the household duties and their attendance is generally irregular. This affects the quality of education in the school. Again there is the difficulty of persuading the girls to continue their studies after the completion of the compulsory age or the compulsory standard. Then there is the prevalence of certain social customs among some communities which come in the way of female education. The belief that girls have not to take Government service and therefore it is not necessary to educate them is not yet completely rooted out from the minds of the people. On the other side there is the want of enthusiastic female teachers willing to work in the villages and the unwillingness of the good male teachers to serve in the girls' schools because they cannot get very good results there owing to irregularity of the pupils.”

CHAPTER XXIII

A BIRD'S EYE VIEW OF THE PLACES VISITED

On a fine May morning, last year, I started for Darjeeling.

Darjeeling

On my way I halted at Jalpaiguri for a day and spent the night in the Girls' High School

there. There were a good many friends in the School Hostel and I was fortunate enough to have their hospitality. Next morning I proceeded towards Darjeeling and reached the place at about one o'clock. Unfortunately the schools were all closed. Next day I visited the Maharani Girls' High School. It is a small institution for girls, but it has a tradition behind it. Then I visited the Diocesan School, the Convent and the Mount Hermon School, the latter being a co-educational institution. These three institutions, meant for European girls, stood in bold relief against the two schools I visited first. The atmosphere of those three European schools, their wonderful discipline and spirit of work could hardly be reached by most of our Indian schools.

Just for a day I went to Kalimpong, my main purpose being to visit St. Andrews' Colonial Homes. From

Kalimpong

Darjeeling to Kalimpong, it was a very pleasant drive. I took some snaps on my way—of the river, the bridge, and of the hills and dales. The scenery there was really wonderful. The Very Rev. T. A. Graham was away, but the Head Master was there who was kind enough to show me through the school and explain all its activities in detail. I visited a few other institutions including a Convent and returned to Darjeeling next day.

While coming down from Darjeeling I could not resist the temptation of halting at Kurseong and paying

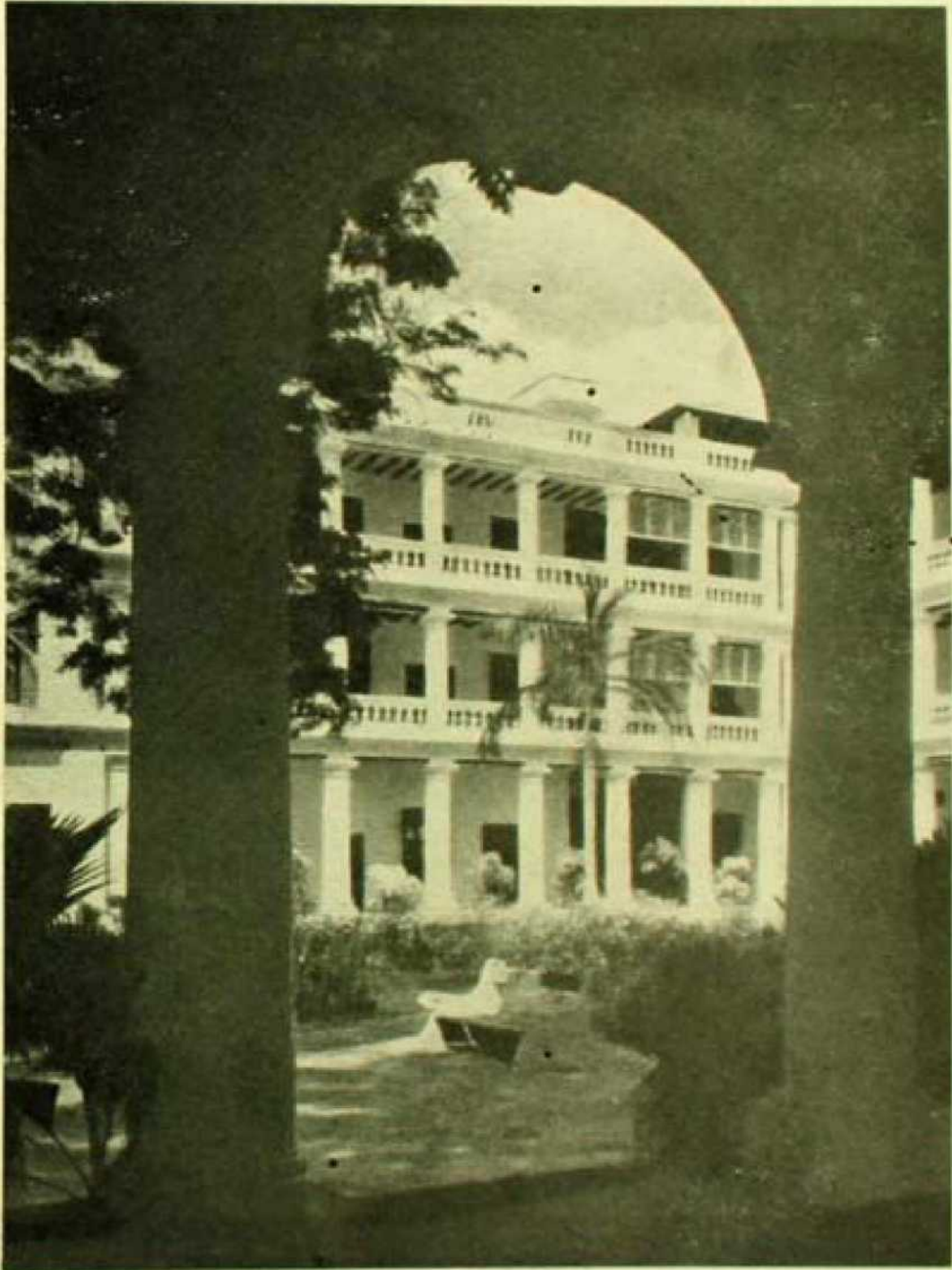
Kurseong

a visit to the St. Helen's and the Dow Hill Girls' School. From a distance the Hill appeared to be covered with mist. I feared that no conveyance would be available to go to the hill-top. But luckily a Baby Austin was found which took me right to the School—the Children's Home. From there

downwards the panorama was exquisitely beautiful and those institutions called up the images of the hermitages of Ancient India. I reached the Dow Hill School at about 9 o'clock in the morning when all the girls had begun their day's work. After showing me round through the School, the Principal led me to her room where we had a talk for some time about the School's work. It was really a lovely morning on the Dow Hill, spent in the midst of a host of bright and happy girls.

I had to leave for Shillong at noon. The train started, and went round and round, leaving behind the mighty spurs of the Sub-Himalayas. The pictures of those European Schools flashed across my mind—the Diocesan, the St. Helen's, the Dow Hill, the Kalimpong Home, Mount Hermon—each with its picturesque surroundings, and distinctive individuality, where the boys and the girls play together, dance together and lead a happy life throughout the year—which in itself is a real and unique education.

Early in the morning I had to take the boat and cross the river Brahmaputra at Pandu Ghat Station. From there I had to cover 60 miles in an omnibus. Instead of feeling tired, I was enjoying the altogether different views of Assam in the calm and quiet hours of the morning. The hills and the plains running side by side were very soothing to the eyes. I put up at Shillong in the Lady Keane's College Hostel, where I had an opportunity of mixing freely with the staff and the students. I was charmed by the simple, sweet and sociable nature of the Assamese girls. Even on the very first day they were very friendly to me, who was a perfect stranger to them. Mr. Small, Director of Public Instruction, very kindly made out a programme for my work and gave the schools necessary instructions. The Inspectress was away at the time; Mr. Small helped me a good deal in visiting several institutions, including Welsh Presbyterian Mission School, Queen Mary's College, the Convent, Lady Keane's College, the Industrial School and a few others. After dinner, in the moonlight night, we used to go out for a walk with the staff and the students together and had discussions with them on many interesting educational topics. The time that I spent at Shillong with the Assamese girls, though very short, will be a happy remembrance all my life.



69. Girls' Hostel. Women's Christian College, Madras.

From Shillong I came down to Calcutta and started for Madras. I broke the journey at Waltair and visited the Andhra University the very day I reached the place. I talked to the girls there during their off-time and felt the great need for a girls' hostel. Next morning I went to Vizagapatam to see Mr. C. R. Reddi, Vice-Chancellor of the Andhra University. He kindly spared nearly an hour for me when we had an interesting talk about the inclusion of domestic subjects in the curriculum. He told me the whole history how he tried several times to introduce domestic subjects into the curriculum and how he failed every time, owing to the lack of enthusiasm on the part of the girls themselves to take it up.

I had to stay in Madras a little longer than a week, as there were so many institutions worth visiting. I visited the Queen Mary's College. At about 2 o'clock I went to the Women's Christian College where some of the girls, who were free, were still enjoying their rest after lunch. Besides these two, there are two Training Colleges, exclusively for women—the St. Christopher's and the Lady Willingdon Training College—the latter being a Government institution. Then I visited some Secondary Girls' Schools, including the National Girls' High School with nearly 800 girls, the Reyapettah Girls' High School, the Vidyodaya School and the Besant Memorial School, Adyar. The last two are of the experimental type and have some new features. On the day of my departure I paid a visit to the Seva Sadan and the Government High School for Mohammedan Girls. The Principal of the High School does not observe any *purdah* and is a very kind lady with modern ideas. She frankly admitted the defects of her institution and the difficulties in her way.

Though the Director of Public Instruction was away on tour, I was given every opportunity of mixing freely with eminent men and women of society and of discussing many educational problems including the one on co-education. Once I was introduced to a family where the girl who had passed her Intermediate wanted to continue her studies in the Presidency College for boys, with Honours in Science, but the father was opposing her. Next day I was invited to tea and in course of conversation the father resumed

the discussion. There was a frank talk between the father and the girl, but each facing the problem from a different angle.

My next destination was Trivandrum. But instead of having a long journey at one stretch, I broke it at Madura and after visiting the American College, the Capron Hall High School and a few other institutions, I went to Pasumalai, a school at the foot of a rocky hill three miles away from Madura. It is a boys' institution with agricultural bias and not like ordinary institutions.

I spent a day at Trichi, visiting the Holy Cross College and Vestry School, both Missionary institutions. Then I went to Trivandrum. Early in the morning I reached the place. While passing along in a taxi, I was charmed with the slightly undulating streets covered with tiny red pebbles, with a vast expanse of green on both sides, and the tall cocoanut trees clustering here and there against the blue sky. In whatever direction I turned my eyes, I was simply delighted with the abundant beauty of Nature. It soothed my eyes and my mind. The cool sea-breeze took away all the night's exhaustion due to a long wearisome journey. The first thing to do after my arrival was to see Dr. Moudgil, Director of Public Instruction in Travancore, and Mr. C. V. Chandrasekharan, Vice-Chancellor of the Travancore University. It is mainly due to their kind help and guidance that I was able to complete my work there without any difficulty. I can hardly find words to express my gratitude to them.

I visited there, as arranged by the authorities, the Women's College, the Girls' High School, the Fort School, the St. Roch's Training School which stood on the beach, the Arts and Science Colleges and the Training College, which were open to both boys and girls and a few other institutions.

The very day I reached the place, I was invited by the Principal of the Women's College to a social function that was being held in the College Hostel. When the function was over, all the girls, and the professors, and even the guests present there, had to take *Kumkum* and flower from a big plate placed near the fire where incense was burning, and put them on their forehead and



hair respectively, as is the usual custom there. Then after a typical Malayali dinner we parted.

I have a friend at Trivandrum who took me once to the Child Welfare Centre and the Co-operative Store which are run entirely by ladies.

My next destination was Mangalore but I halted at Ernakulum and Trichur, one day at each. At Trichur, in spite of the continuous and heavy showers, Mrs. George, Chief Inspectress of the Cochin State, came to see me and took me out in her car to different institutions including the industrial ones, for which I owe her a deep debt of gratitude.

Then I went to Mangalore but the rain followed me there. Almost all the institutions that I visited there are run by Missionary Societies.

From Mangalore I was to go to Mysore, but I had a day at my disposal, as it was a holiday and I utilized it by visiting Mercara, capital of Coorg. There is no railway route. One has to go there either by bus or by taxi. Being alone I preferred bus journey. I had been to Darjeeling, to Simla and to Kashmir, but I never saw in my life such a wild beauty as I did on that day on my way to Mercara. It was raining heavily. On both sides there were thick dark forests, the roaring streams of water were flowing down from the hill-sides with full force, and the wild elephants were visible here and there making a mad rush in the forests. The higher we ascended, the less could we see because of the thick veil of mist and rain. I wish I could spend there a little longer with the lovely, happy girls of Coorg, who were so attractive and charming in their manners. I could not visit any institution there, because it was, as I have said before, a holiday and all schools were closed.

Next morning I had to say good-bye, though unwillingly, to Mercara and the bright and healthy girls of Coorg and to proceed to Mysore. There I went to see first Mr. N. S. Subba Rao, Vice-Chancellor of the Mysore University. I thank him for his kind help and guidance. I visited there the Maharani's High School with about 200 girls, the Women's Training School, the Zenana Normal School and the

Bhagini Seva Samaj. The last one is an institution attended by family women who find leisure from their domestic responsibilities only in the afternoons from 3 to 6-45 P.M. The subjects taught are literary, vocational and æsthetic. And lastly I spent a morning at *Shishu Vihar*, a Montessori School. I saw several girls' hostels too and I was simply struck by the strictly orthodox ways about the caste system that still persisted among the school girls.

I saw the Director of Public Instruction at Bangalore. I had to stay there for about three days visiting the Vani-Vilas Institute, the St. Theresa Girls' High School, the Mahila Seva Samaj and a few other institutions.

Hyderabad was the next place of my visit; I stopped there for a couple of days. The success of my work there was mainly due to Mr. Sher Mohammad Khan, Assistant Director of Public Instruction, and Dr. Amina Pope, Principal of Women's College. Through their assistance I was given every chance of mixing freely with the Mohammedan girls, meeting enlightened men and women interested in education and discussing problems with them. I saw the Osmania College for Women, the Girls' High School attached to it, the Stanley Girls' High School, and the Mahbubia Girls' High School, which is an institution for the girls of well-to-do families. I visited a few other institutions. I went several times to the ladies' clubs there and it was interesting to see how these Mohammedan girls showed very keen interest in all the problems of our present-day society.

On the day of my departure, I went to the Osmania University —the only one of its kind in the whole of India. The site, the buildings, the atmosphere, everything is unique. The moment I saw the Boys' Hostel there and entered into the premises I was reminded of the *Franco-Britannique House* at the *Cité Universitaire* at Paris. The premises are so artistically constructed and so nicely furnished! I spent the whole morning there moving from one place to another. I saw the University, the Arts College, the Science College, the Botanical Garden, the huge Translation Bureau premises and a few other institutions. In the afternoon I attended

the lecture delivered by Mrs. Naidu in the University Hall. I left for Nagpur shortly afterwards.

At Nagpur, Miss Ranga Rao, Principal of the Women's College, was very kind to invite me once to the College dinner to meet the members of the staff as well as the students there. She told me the whole history of the origin and growth of that institution, how she had to fight incessantly against the most depressing conditions, and how she succeeded at last. The Director of Public Instruction was kind enough to guide me to several other institutions including the Seva Sadan. I spent two days to complete my programme there. On the day of my departure I went to see Sir Hari Singh Gour who was kind enough to spare for me nearly two hours and I listened to his views on co-education with great interest.

Bombay was the next place of my visit. There I had rather a busy time and stayed for about twelve days. It would have been impossible for me to carry out all my programme smoothly in a city like Bombay, if I had not been assisted by Mr. S. R. Dongerkery, Registrar of the Bombay University, and his wife, both of whom looked upon me as one of their own friends. I acknowledge my gratitude to both of them. In Bombay I satisfied my long-cherished desire of visiting Prof. Karve's University for women and collecting full information as regards its curriculum, examinations and special facilities for education of the Indian girls. Besides this, I visited several other institutions of which the St. Columba High School and the New Era School may be mentioned; the New Era School in Bombay is a special institution, being of the mixed type.

I left Bombay for about a week and went to Poona, where the first institution that I visited was Sardir Dastur Nosheram Girls' High School, a Parsee institution. I next visited the Fergusson College and the Wadia College which are open to both sexes. I visited the Women's College and the Mahilashram, a High School—both affiliated to the Women's University. The last day I kept reserved for the Poona Seva Sadan and the Girls' High School there, each of which required at least three hours for me to study completely.

Baroda was the next place of my visit. It is one of the most advanced States from the point of view of educational progress. Mr. B. K. Bhāte, Vidyadhikari Saheb, helped me a good deal in my work. I thank him for his kindness to me. Except Arya Kanya Shala, an institution run by the Arya Samajists, all other institutions at Baroda are more or less of the same type. This institution, though in an experimental stage, is doing splendid work regarding the health of the girls. The Central Library at Baroda and the Baroda Museum next drew my attention. The Library organization of the State throughout the distant villages is really a wonderful achievement.

Baroda

From Baroda I went to Ahmedabad and visited the Gujarat Vidyapith, Mahatma Gandhi's institution. From Ahmedabad, I went to Dehra Dun *via* Delhi to visit Kanya Gurukul there. It is really a hermitage, with the same atmosphere of peace and purity.

Ahmedabad

Dehra Dun

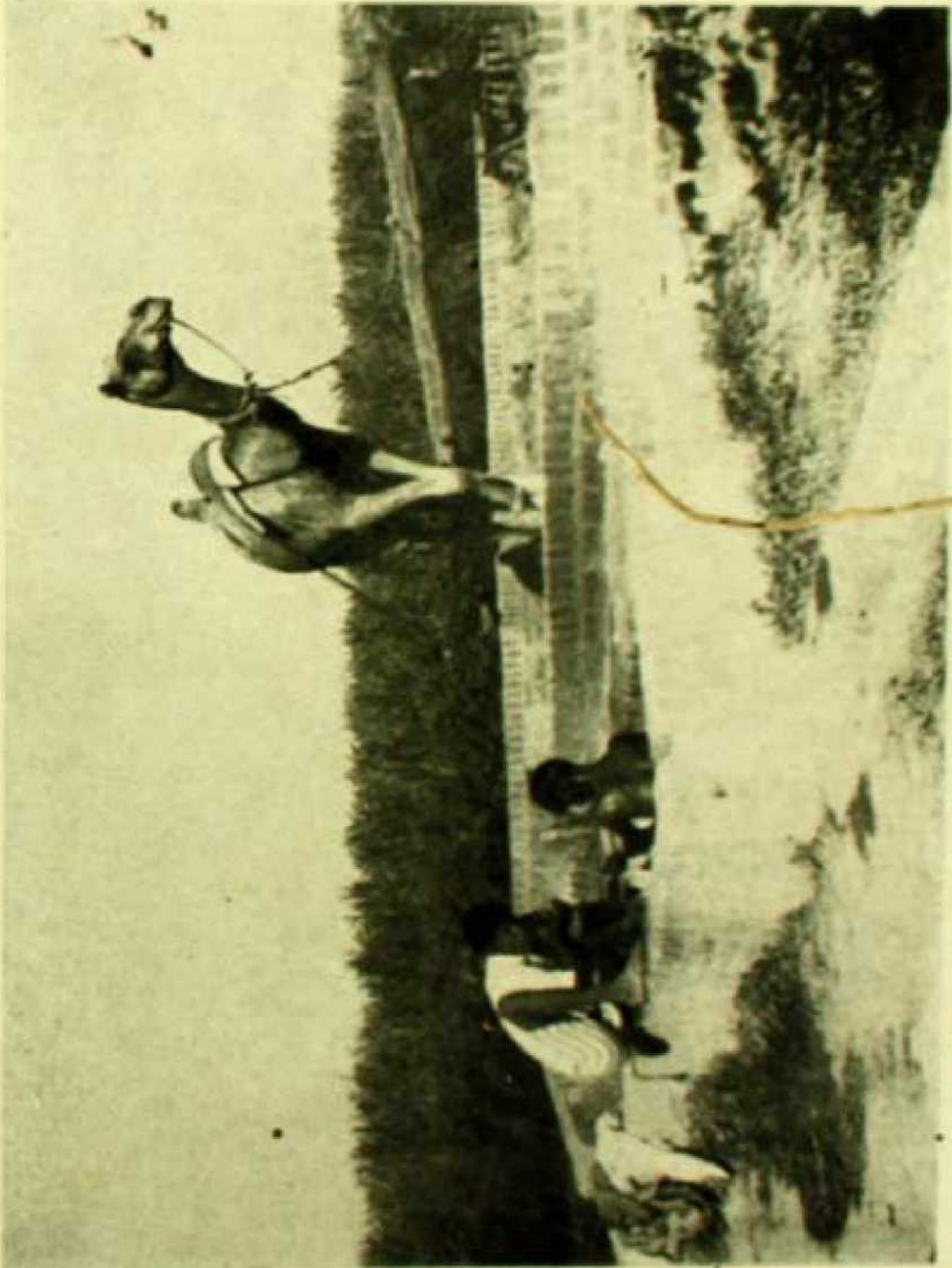
The girls are brought up there as *Brahmacharinis*. I deem myself fortunate in being allowed to stay there as a guest and study the hostel life there.

From Dehra Dun I went to Simla, though for a very short time. There I met Mr. Parkinson, Educational Commissioner, and Rajkumari Amrit Kaur, both of whom helped me a good deal with their enlightened views on women's education. It was very kind of Mr. Parkinson to ask me to attend the meeting of the Advisory Committee that was being held at that time on the Reorganization of Curriculum of Girls' Primary Schools. He gave me an opportunity of meeting the Inspectresses from different provinces—the U. P., the C. P. and the Punjab, etc.—and of discussing with them problems regarding women's education. I thank Mr. Parkinson for all the care and trouble he took for me during my short stay at Simla.

Simla

Next I proceeded to Lahore. There also I could get on with my work smoothly as Mr. Armstrong, Director of Public Instruction, and Mr. Iswar Das, Registrar of the Punjab University, were kind enough to give me all possible help. I visited first the Kinnaird College, Lahore College for Women and MacLagan School with a Training department attached thereto. Then I visited Sir Gangram Girls' High School,

Lahore



70. Boys of the Moga School irrigating the fields. Punjab.



a big institution with a well equipped Kindergarten. From Lahore
Jullundar I went for a day to the old city of Jullundar
and visited the Kanya Maha Vidyalaya where
I spent one full day as a guest.

I noticed with great delight that it is in the Punjab the Government has seriously taken up the problem of Girls' Vocational Education. Miss Serajuddin, Industrial Instructress, took me very kindly to the Government Zenana Industrial School and explained the different kinds of work that the girls were doing there. Besides this, I visited several other institutions, both industrial and cultural, for women in that province.

I decided to spend a day at Moga, a rural middle school run
Moga, Punjab by the missionaries. But Mr. and Mrs. Harper were there and I could not refuse their call of hospitality, so I had to stay there a day longer. I reached the school in the morning and it was a pleasure to see those poor village boys happy with their work in the garden. They were engaged in digging the ground, turning up soil and testing it, watering the land, sowing the seeds, feeding the cows, and many other activities. I felt as if I had reached, all on a sudden, a land of busy little workers. Those little boys were so eager to show me their work and tell me everything about their individual experiments! So much latent life and energy were there in those poor village boys, which we always ignore in our educational enterprises and which ultimately die out for want of opportunities for culture!

Next morning I had, though most unwillingly, to say good-bye to those happy little people of Moga and their happy surroundings.

I next went to Delhi and stayed there for about a week when
Delhi I visited several institutions—both schools and colleges—including the Modern High School, New Delhi, a co-educational institution. This is an institution where the Secretary spares no pains to introduce new ideas and new methods of teaching. One of the special features of the institution is that the school begins early in the morning at

about 7 and continues till 6-30 in the evening. Leaving aside the missionary institutions, this is the only school where there is provision for mid-day meals.

After paying a hurried visit to the institutions at Gwalior and Jaipur, I went to Aligarh. On reaching Aligarh, I had to spend the night alone in the Dak Bungalow. Only three days before I reached the place there had been a terrible riot between Hindus and Mohammedans, the description of which I had read in the newspapers. In the morning, while coming from the Station, I noticed that the streets and the parks were rather deserted. I was the only guest in the Dak Bungalow. However, the day was spent in seeing the Vice-Chancellor and visiting the University. But as night approached, I was feeling rather uneasy. I spent next day in the Muslim Girls' Intermediate College. The game champion, the debate secretary, and the senior student came to me, talked to me freely, and while parting, requested me to take their snaps. There I met the Registrar and the Vice-Chancellor of the Aligarh University, and in course of conversations, when I expressed my wonder at the absence of music altogether in the Girls' School as well as in the College, they said that singing or playing on an instrument in the case of girls is regarded as a sin according to their religion.

From Aligarh I went to Lucknow where there is the famous College of Music. The day I reached Lucknow, the girls of the Isabella Thoburn College were performing a tableau on *Shakuntala* and I was very kindly invited to be present there. It was a very good performance. The special feature of the institution is that all the members of the staff, from the Principal to the juniormost Professor, receive the same salary.

After visiting the Mahila Vidyalaya, Intermediate College, I went to the Music College, which is the only one of its kind in the whole of India. All the classes begin at 4 in the afternoon and continue till late in the evening. It is a college worth visiting as so many boys and girls receive a good education in music there.



71. One Cottage Hostel. Moga, Punjab.



72. Training Department.
Moga, Punjab.



73. Hostel Buildings. Kanya Maha
Vidyalaya, Jullunder, Punjab.



Then on my way to Benares I halted at Allahabad and visited most of the institutions there including the Crosthwaite Girls' College, Jagattaran Girls' High School and the University Hostel that has been recently started.

At Benares I visited the Central Hindu Girls' High School, the High School and College of the Theosophical Society, the Women's Hostel, Joy Narayan High School and the Anglo-Bengali High School, the last two institutions being exclusively for boys. The special feature of the Joy Narayan Boys' High School is that hand work lessons such as on weaving, spinning, book-binding, etc., are given here, even in the higher classes.

From Benares I went to Patna, my main purpose being to visit Nalanda, the seat of learning in Ancient India. The plan of that huge old University building is really wonderful. Even in those days people realized the importance of the residential system. Long rows of single seated rooms appeared on the plan with open verandahs on both sides; the broken relics of the huge dining halls still prove how the people in those days used to emphasize the social side of education. I next visited the Girls' High School there, where I met many people whom I knew before. Next day I attended the Convocation and listened to the eloquent speech of Mr. Syamaprasad Mookerjee, our Vice-Chancellor. Then I left for Calcutta.

On my way I got down at Asansol and spent a day in Ushagram Girls' High School. So long I was visiting institutions mainly in the big cities and towns except in a few special cases. But this institution was in the heart of a village and was meant solely for the village boys and girls. The aim of this institution is not to introduce anything new but to improve the existing conditions of the villagers. The girls as well as teachers live in small mud cottages. The simple village life, away from the busy bustle of the town, was really worth envying.

In Calcutta, too, I had rather a busy time, visiting different institutions there and in adjoining places, such as the Krishnabhamini Nari Shiksha



Mandir at Chandernagore, the Ramkrishna Ashram at Sarisha,
the Visva Bharati at Bolpur, the Bethune
C llegiate School, the Brahmo Girls' High
School, the Gokhale Memorial School, the Diocesan School, the
Loreto House, the Saroj Nalini Institute,
and several others.

APPENDIX A

STATISTICS REGARDING GIRLS' EDUCATION IN MADRAS
(*Secondary and Collegiate Stages*)



APPENDIX A

General Summary of Educational Institutions and Scholars, Madras, 1935-36

Area in sq. miles - 1,42,277				Percentage of scholars to total population	
				1936	1935
Population—					
Males	...	...	2,30,81,999	Males	...
Females	...	...	2,36,57,108	Females	...
Total	...	...	4,67,40,107	Total	...
				9.9	9.7
				3.8	3.6
				6.8	6.6

For Females		Institutions	Scholars
		1936	1936
Arts Colleges	...	6	610
Professional Colleges	...	2	77
High Schools	...	70	20,160
Middle Schools	...	45	6,566
Special Schools	...	110	5,793
Total	...	233	32,915
Unrecognised Institutions for Females	...	32	1,443
Grand Total	...	265	34,658

Classification of Educational Institutions for Females, Madras, 1935-36

Recognised Institutions	Govern- ment	Municipal Council	Local Board	Aided	Unaided	Total
<i>Colleges</i>						
Arts and Science	1	...	...	4	...	5
Education	1	...	...	1	...	2
Intermediate and Second Grade	...	...	...	1	...	1
Total	2	...	...	6	...	8
<i>Schools (General)</i>						
High	15	...	2	53	...	70
Middle English	7	2	1	30	5	45
Total	22	2	3	83	5	115
<i>Schools (Special)</i>						
Medical	1	...	...	1	...	2
Normal and Training	35	...	...	30	2	67
Technical and Industrial	...	...	...	27	...	27
Reformatory	...	...	...	2	...	2
For Defectives	...	...	...	2	...	2
Others	...	...	...	10	...	10
Total	36	...	...	72	2	110
Total for Recognised Institutions	60	2	3	161	7	233
Unrecognised Institutions	...	...	...	...	32	32
Grand Total	60	2	3	161	39	265

Distribution of Scholars attending Educational Institutions (Secondary) for Females, Madras, 1935-36.

	Government		District Board	Municipal Council	Aided		Unaided		Grand Total of Scholars on rolls	Grand Total of residents in approved hostels
	Scholars on rolls on 31st March	No. of residents in approved hostels			Scholars on rolls on 31st March	No. of residents in approved hostels	Scholars on rolls on 31st March	No. of residents in approved hostels		
	1	2	3	4	5	6	7	8	9	10
READING IN RECOGNISED INSTITUTIONS										
<i>University and Intermediate Colleges</i>										
Arts & Science ...	200	154	...	...	410	256	...	...	610	410
Education ...	42	31	...	...	35	26	...	...	77	57
Total ...	242	185	...	...	445	282	...	...	687	467
<i>Schools (General)</i>										
High ...	5,131	194	474	...	14,564	2,940	...	...	20,169	3,134
(English ...	1,313	8	139	514	4,304	583	296	34	6,566	1,025
Middle ...	...	...	...	...	...	...	...	...	...	...
(Vernacular ...	...	...	...	...	...	...	...	...	...	...
Total ...	6,444	202	613	514	18,868	3,923	296	34	26,735	4,159
<i>Schools (Special)</i>										
Medical ...	93	76	...	...	77	77	...	...	170	153
Normal and Training ...	1,756	1,058	...	...	1,596	1,221	47	7	3,319	2,285
Technical and Industrial ...	...	...	...	...	1,265	481	...	...	1,265	481
Reformatory ...	...	...	...	...	140	82	...	...	140	82
For Defectives ...	...	...	...	...	173	171	...	...	173	171
Other ...	...	...	...	...	646	125	...	...	646	125
Total ...	1,849	1,134	...	...	3,897	2,157	47	7	5,793	3,296
Total for Recognised Institutions ...	8,535	1,521	613	514	23,210	6,362	313	41	33,215	7,924
Unrecognised Institutions	1,443	...	1,443	...
Grand Total ...	8,535	1,521	613	514	23,210	6,362	1,786	41	34,658	7,924

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				Total expenditure from					
				Government funds	Board funds	Municipal funds	Fees	Other sources	Grand Total
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Inspection	...	...	...	2,93,734	...	...	...	...	2,93,734
Buildings, etc.	...	...	...	1,10,921	14,241	25,539	10,168	3,54,635	5,16,504
Miscellaneous	...	...	...	3,34,120	375	506	5,44,353	7,00,737	15,50,091
			Total	7,38,775	14,616	27,045	5,54,521	10,55,372	23,90,329
<i>University and Intermediate Colleges</i>									
Arts Education	...	...	...	1,85,967	...	...	50,767	1,02,128	3,38,862
Intermediate	...	...	...	...	...	...	...	...	...
<i>Schools (General)</i>									
High	...	{ English	...	7,85,954	26,706	8,962	4,04,024	5,50,881	17,76,587
Middle	...	{ Vernacular	...	...	...	...	...	...	...
<i>Schools (Special)</i>									
Medical Schools, Normal and Training Schools, Technical and Industrial Schools, Reformatory Schools, Schools for Defectives, other Schools.	...	...	...	6,96,060	140	248	14,164	3,47,557	10,58,577
Grand Total for Females (including Primary School expenditure not shown above).	...	...	...	46,63,308	6,39,220	6,80,088	1,10,356	27,79,567	98,73,189
Grand Total (including Primary School expenditure not shown above).	...	...	...	2,56,10,288	55,35,928	23,40,417	97,64,965	1,19,00,359	5,51,51,957

Women Teachers in Secondary Schools, Madras, 1935-36

Classes of Institutions		Trained teachers with the following educational qualifications					Untrained teachers				Total Trained Teachers	Total Untrained Teachers	Grand Total
							Possessing a Degree		Possessing no Degree				
							Certi- ficated	Uncerti- ficated	Certi- ficated	Uncerti- ficated			
		A Degree	Passed Matric or School Final	Passed Middle School	Passed Primary School	Lower qualifica- tions							
		1	2	3	4	5	7	9	10	11	12		
Middle Schools													
Government	...	7	46	6	...	2	...	1	3	4	65		
Local Board and Municipal	...	4	23	1	...	5	...	...	2	2	35
Aided	...	21	173	69	3	3	1	2	15	20	312		
Unaided	...	5	15	3	...	2	...	...	1	1	26
Total		37	262	79	3	12	1	2	16	26	438		
High Schools													
Government	...	62	137	16	1	38	...	...	...	11	265
Local Board and Municipal	...	9	13	3	1	3	...	...	...	5	34
Aided	...	181	458	87	10	39	28	15	30	53	901		
Unaided
Total		252	608	106	12	80	28	15	30	69	1,200		
Grand Total		289	870	185	15	92	29	17	46	95	1,638		

APPENDIX B

STATISTICS REGARDING GIRLS' EDUCATION IN BOMBAY
(Secondary and Collegiate Stages)



APPENDIX B

General Summary of Educational Institutions for Females and of Scholars, Bombay, 1935-36

				Percentage of scholars to total population	
				All institutions	
				1935	1935
Area in sq. miles—	1,23,599				
Population—					
Males	1,14,72,884	Males	...	9.80	9.51
Females	1,03,30,501	Females	...	3.40	3.21
Total	2,18,03,388	Total		6.77	6.52

<i>Recognised Institutions for Females</i>				Institutions	Scholars
Arts Colleges	...	...	...	...	...
Professional Colleges	...	...	...	...	...
High Schools	...	...	...	67	18,475
Middle Schools	...	...	...	45	4,719
Special Schools	...	...	...	55	2,732
		Total	...	167	25,926
Unrecognised Institutions for Females				113	6,169
Grand Total				280	32,095

Classification of Educational Institutions (Secondary) for Females, Bombay, 1935-36

	Government	District Board	Municipal Board	Aided	Unaided	Total
<i>Recognised Institutions</i>						
High Schools	1	...	...	64	2	67
Middle Schools (Eng.)	6	1	3	31	4	45
Total	7	1	3	95	6	112
<i>Special Schools</i>						
Normal and Training	5	...	1	13	2	21
Technical and Industrial	...	...	...	18	3	21
Commercial	...	...	...	1	...	1
For Adults	...	...	...	8	1	9
Others	...	...	...	1	2	3
Total	5	...	1	41	8	55
Total for Recognised Institutions	12	1	4	136	14	167
Unrecognised Institutions	...	...	1	...	112	113
Grand Total	12	1	5	136	126	280



Distribution of Scholars attending Educational Institutions (Secondary) for Females, Bombay, 1935-36

READING IN RECOGNISED INSTITUTIONS	Government		District Board	Municipal Board	Aided		Unaid		Grand Total of scholars on rolls	Grand Total of residents in approved hostels
	Scholars on rolls on 31st March	No. of residents in approved hostels			Scholars on rolls on 31st March	No. of residents in approved hostels				
	1	2	3	4	5	6	7	8	9	10
<i>Schools (General)</i>										
High ...	198	...	...	...	18,115	2,025	162	27	18,475	2,052
Middle English ...	507	...	25	158	8,705	314	264	...	4,719	314
Total	705	...	25	158	21,800	2,339	426	27	23,191	2,366
<i>Schools (Special)</i>										
Normal and Training ...	277	214	...	23	575	301	21	...	899	548
Technical and Industrial ...	...	...	...	...	1,093	145	69	...	1,162	145
Commercial ...	...	...	...	...	44	...	...	...	44	...
For Adults ...	...	...	...	...	544	67	2	...	546	67
Others ...	...	...	...	...	23	...	58	4	81	4
Total	277	214	...	23	2,279	516	153	4	2,732	764
Total for Recognised Institutions	982	214	25	181	24,159	2,855	579	31	25,926	3,130
Unrecognised Institutions ...	...	...	...	410	...	...	5,759	...	6,169	...
Grand Total	982	214	25	591	24,159	2,855	6,338	31	32,195	3,130

Expenditure on Education for Females, Bombay, 1935-36

	Total expenditure from					
	Government funds	Board funds	Municipal funds	Fees	Other sources	Grand Total
	1	2	3	4	5	6
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Inspection ...	86,667	1,707	42 214	...	...	1,30 588
Buildings, etc. ...	3,807	1,011	2,334	5 695	42,596	55,443
Miscellaneous ...	1,16,736	2,682	5 940	1,02,991	2 21,247	5,39,596
Total ...	2,07,210	5,400	50,488	1,93,696	2,62,843	7,25,027
<i>School Education (General)</i>						
High Schools } Middle Schools }	5,16,094	850	15,285	8,97,664	4,95,667	19,24,960
<i>Special Education</i>						
Normal and Training Schools Technical and Industrial Schools Commercial Schools Schools for Adults Other Schools	1,90,301	...	17,325	42,002	1 25,174	3 74,892
Grand Total for Females (including Primary Schools not shown above)	25,51,220	1,28,799	17,17,857	12,56,311	13,55,937	70,16,124
Grand Total for Males (including Primary School expenditure not shown above)	1,51,90,715	19,85,126	41,13,849	91,11,278	47,54,816	3,51,55,784
Grand Total (including Primary School expenditure not shown above)	1,77,41,935	21,13,925	58,31,706	1,03,67,589	61,10,753	4,21,65,908



CLASS OF INSTITUTIONS														
Trained teachers with the following educational qualifications														
Untrained teachers														
Possessing a Degree														
Possessing no Degree														
Untrained														
Certificated														
Uncertificated														
Lower Qualifications														
Passed Primary School														
Passed Middle School														
Passed Matric. or School Final														
A Degree														
Middle Schools														
Government	...	...	10	2	...	...	...	...	...	...	...	...	...	...
Local Board and Municipal	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Aided	...	...	12	83	12	17	7	25	28	81	131	141	272	272
Unaided	...	...	1	7	...	3	1	2	3	19	12	25	37	37
Total														
High Schools														
Government	...	...	3	...	...	...	...	2	3	1	3	6	9	9
Local Board and Municipal	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Aided	...	...	116	376	1	23	75	125	136	282	591	612	1,203	1,203
Unaided	...	...	5	3	...	3	4	8	3	12	15	25	40	40
Total														
Grand Total														

APPENDIX C

STATISTICS REGARDING GIRLS' EDUCATION IN BENGAL

(Secondary and Collegiate Stages)

APPENDIX C

General Summary of Educational Institutions and Scholars in Bengal, 1935-36

Area in square miles—77521

Population :—

Males	...	...	2,60,41,698
Females	...	...	2,40,72,304
Total	...	...	5,01,14,002

					Percentage of scholars to population	
					All institutions	
					1935	1936
Males	...	...	...	...	9.14	9.33
Females	...	...	...	...	2.68	2.97
Total	...	...	...	...	6.13	6.28

					Institutions 1936	Scholars 1936
<i>For Females</i>						
Arts Colleges	...	...	...	...	7	705
Professional Colleges	...	...	...	...	3	77
High Schools	...	...	...	...	83	21,917
Middle Schools	...	...	...	...	99	11,597
Special Schools	...	...	...	...	47	3,648
Total	...	...	...	...	239	37,944

*Classification of Educational Institutions for Females, Bengal,
1935-36*

RECOGNISED INSTITUTIONS					Government	District Board	Municipal Board	Aided	Unaided	Total
					1	2	3	4	5	6
<i>Colleges</i>										
Arts and Science	...	...	...	...	1	...	...		3	4
Education	...	...	...	...	1	...	...	1	1	3
Intermediate and Second Grade	...	...	...	...	1	...	...	...	1	3
Total					3	...	...	1	5	10
<i>Schools (General)</i>										
High	...	...	...	...	7	...	...	66	10	83
Middle	English	...	...	...	2	...	2	64	17	85
	Vernacular	...	...	...	...	...	...	5	...	5
Total					9	...	2	135	27	173
<i>Schools (Special)</i>										
Normal and Training	...	...	...	...	3	...	...	7	1	11
Technical and Industrial	...	...	...	...	...	...	...	27	6	33
Commercial	...	...	...	...	...	...	...	2	...	2
Total					3	...	...	36	7	46
Total for Recognised Institutions					15	...	2	172	39	229

Distribution of Scholars attending Educational Institutions (Secondary) for Females, Bengal, 1935-36

READING IN RECOGNISED INSTITUTIONS	Government		District Board	Municipal Board	Aided		Unaided		Grand Total of Scholars on rolls	Grand Total of residents in approved hostels
	Scholars on rolls on 31st. March	No. of residents in approved hostels	Scholars on rolls on 31st March	No. of residents in approved hostels	Scholars on rolls on 31st March	No. of residents in approved hostels	Scholars on rolls on 31st March	No. of residents in approved hostels		
University and Intermediate Education										
Arts and Science	300	74	...	...	...	...	405	44	705	118
Education	18	18	...	...	32	...	27	...	77	18
Total	318	92	...	...	32	...	432	44	782	136
Schools (General)										
High	1,845	346	...	...	17,906	2,339	2,103	169	21,917	2,854
English	329	...	...	290	8,547	1,022	1,789	...	10,955	1,022
Middle Vernacular	...	...	...	...	642	91	...	...	642	71
Total	2,174	346	...	290	27,155	3,432	3,895	169	33,514	3,947
School (Special)										
Normal and Training	98	98	...	...	158	117	31	27	287	242
Technical and Industrial	72	...	...	...	1,754	304	195	17	2,021	411
Commercial	...	...	...	...	78	...	...	...	78	...
Others	...	...	...	...	1,074	83	158	...	1,962	83
Total	170	98	...	...	3,064	594	414	44	3,648	736
Total for Recognised Institutions	2,662	536	...	290	30,951	4,026	4,741	257	37,944	4,819



Expenditure on Education for Females, Bengal, 1935-36

	Total expenditure from					
	Government funds	Board funds	Municipal funds	Fees	Other sources	Grand Total
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Inspection	1,04,965	...	6,550	...	...	1,11,516
Buildings, etc.	71,738	8,085	36,472	41,112	1,16,878	2,74,285
Miscellaneous	2,06,481	8,064	33,144	4,37,258	2,86,140	9,71,104
Total	3,83,185	16,165	76,166	4,78,371	4,03,018	13,56,905
<i>University and Intermediate Colleges</i>						
Arts	...	...	...	...	...	...
Education	...	...	...	...	...	...
Intermediate	...	...	...	...	...	...
Total	1,23,576	...	...	56,909	15,965	1,96,449
<i>Schools (General)</i>						
High	...	...	...	...	...	...
Middle	...	...	...	...	...	...
Normal and Training	...	...	...	...	...	...
Technical and Industrial	...	...	...	...	...	...
Commercial	...	...	...	...	...	...
Others	...	...	...	...	...	...
Total	6,72,704	13,817	88,803	8,55,505	3,16,804	19,47,633
<i>Schools (Special)</i>						
Normal and Training	...	...	...	...	...	...
Technical and Industrial	...	...	...	...	...	...
Commercial	...	...	...	...	...	...
Others	...	...	...	...	...	...
Total	1,16,961	1,736	18,975	26,935	95,850	2,60,458
Grand Total for Females (including Primary School expenditure not shown above)	17,46,044	2,27,307	6,12,692	15,99,539	11,66,380	53,51,962
Grand Total for Males (including Primary School expenditure not shown above)	1,22,50,463	15,99,705	10,93,245	1,81,96,880	59,33,799	3,90,74,092
Grand Total	1,39,96,507	18,27,012	17,05,937	1,97,96,419	71,00,179	4,44,26,054

Women Teachers in Secondary Schools, Bengal, 1935-36.

	Trained teachers with the following educational qualifications					Untrained teachers				Total Trained Teachers	Total Untrained Teachers	Grand Total of Teachers
	A Degree	Passed Matric.	Passed Middle School	Passed Primary School	Lower qualification	Possessing a Degree		Possessing no Degree				
						Certificated	Uncertificated	Certificated	Uncertificated			
	1	2	3	4	5	6	7	8	9	10	11	12
<i>Middle Schools</i>												
Government	...	...	...	...	...	...	...	1	4	9	5	14
Local Board and Municipal	...	5	4	67	...	2	...	9	...	...	11	11
Aided	3	53	90	...	...	5	5	105	69	222	201	423
Unaided	...	4	8	...	...	...	...	5	21	24	25	50
Total	3	62	111	79	...	24	5	120	94	255	248	498
<i>High Schools</i>												
Government	26	13	2	5	...	13	9	10	18	46	50	96
Local Board and Municipal	...	...	...	...	...	...	...	...	...	...	...	...
Aided	84	228	56	10	...	11	53	140	172	378	476	854
Unaided	4	21	3	...	...	4	7	9	33	28	53	81
Total	114	262	61	15	...	128	69	159	223	452	579	1,031
Grand Total	117	324	172	94	...	152	74	279	317	707	822	1,549

APPENDIX D

STATISTICS REGARDING GIRLS' EDUCATION IN THE
UNITED PROVINCES OF AGRA AND OUDH

(Secondary and Collegiate Stages)



APPENDIX D

General Summary of Educational Institutions for Females and for Scholars in U. P., 1935-36

					Percentage of scholars to total population	
Area in sq. miles—1,06,248					All institutions 1936	
Population—						
Males	...	2,54,45,006	Males	...	5.52	
Females	...	2,29,63,757	Females	...	94	
Total		4,84,08,763			3.35	

RECOGNISED INSTITUTIONS FOR FEMALES					Institutions 1936	Scholars 1936
Arts Colleges	...	...	...	...	8	335
Professional Colleges	...	...	...	...	...	10
High Schools	...	...	...	...	33	8,898
Middle Schools	...	...	...	...	313	48,525
Special Schools	...	...	...	...	60	924
Total		...			414	58,692

Classification of Educational Institutions for Females in U. P., 1935-36.

RECOGNISED INSTITUTIONS				Government	District Board	Municipal Board	Aided	Unaided	Total
<i>Colleges</i>									
Arts and Science	...	...	...	...	...	...	2	...	2
Intermediate and Second Grade	...	...	...	...	...	...	6	...	6
Total		...	...	...	...	...	8	...	8
<i>Schools (General)</i>									
High	...	...	...	1	...	...	30	2	33
Middle	{ English	...	...	2	2	5	58	3	70
	{ Vernacular	...	...	77	41	34	89	2	243
Total		...	...	80	43	39	177	7	346
<i>Schools (Special)</i>									
Medical	...	...	...	1	...	...	...	...	1
Normal and Training	...	...	...	37	...	2	15	...	54
Technical and Industrial	...	...	...	...	...	...	4	...	4
For Defectives	...	...	...	...	...	...	...	1	1
Total		...	...	38	...	2	19	1	60
Total for Recognised Institutions				118	43	41	196	8	406

*Distribution of Scholars attending Educational Institutions (Secondary) for Females in U. P.,
1935-36*

READING IN RECOGNISED INSTITUTIONS	Government		District Board	Municipal Board	Aided		Unaided		Grand Total of	
	Scholars on rolls on 31st March	No. of residents in approved hostels			Scholars on rolls on 31st March	No. of residents in approved hostels	Scholars on rolls on 31st March	No. of residents in approved hostels	Scholars on rolls on 31st March	Residents in approved hostels
University and Intermediate Colleges	1	2	3	4	5	6	7	8	9	10
Arts ...	...	...	...	...	114	75	...	...	114	75
Science (Medicine) ...	...	...	...	...	221	105	...	...	221	105
Education ...	...	...	...	...	10	10	...	...	10	10
Total ...	..	...	...	..	345	190	...	...	345	190
Schools (General)	372	24	...	...	8,269	1,968	257	192	8,898	2,184
High ...	195	...	114	831	8,184	1,910	434	138	9,758	2,048
Middle English ...	13,064	112	3,617	5,320	16,554	7	312	...	38,767	119
Middle Vernacular ...	13,631	136	3,731	6,051	33,007	3,885	1,003	330	57,423	4551
Total ...	...	...	...	...	...	...	...	...	...	...
Schools (Special)	68	67	...	...	...	...	...	...	68	67
Medical ...	321	192	...	12	246	170	...	...	579	362
Normal and Training ...	...	...	...	...	211	211	...	...	211	211
Technical and Industrial ...	...	...	...	...	...	...	66	...	66	...
For Defectives ...	...	...	...	...	...	...	...	...	...	...
Total ...	389	259	...	12	457	381	66	...	924	640
Total for Recognised Institutions ...	14,020	395	3,731	6,063	33,809	4,456	1,069	330	58,692	5,181

*Expenditure on Education for Females in U. P., 1935-36.*

	Total Expenditure from					
	Government funds	District funds	Municipal funds	Fees	Other sources	Grand Total
	1	2	3	4	5	6
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Inspection ...	1,21,891	1,282	12,047	...	2	1,35,222
Buildings ..	91,789	23,107	18,012	3,821	57,067	1,93,886
Miscellaneous ...	2,72,358	16,612	67,437	2,42,058	2,62,427	8,60,892
Total ...	4,86,038	41,091	97,496	2,45,879	3,19,496	11,90,000
<i>University and Intermediate Colleges</i>						
Arts Colleges ...	13,347	...	...	7,500	14,207	35,054
Intermediate Colleges	95,965	...	3,100	50,464	28,207	1,77,136
Total ...	1,08,712	...	3,100	57,964	42,414	2,12,190
<i>Schools (General)</i>						
High ...	4,12,626	1,500	10,020	3,04,597	1,77,308	9,06,351
Middle English ...	2,35,094	4,067	41,685	1,06,253	1,70,796	5,57,895
Middle Vernacular ...	4,01,855	31,314	1,23,911	42,059	71,411	6,70,580
Total ...	10,49,575	37,181	1,75,646	4,52,909	3,19,515	21,34,826
<i>Schools (Special)</i>						
Medical ...	33,854	...	...	...	...	33,854
Normal and Training	1,50,524	...	1,062	10,105	19,988	1,81,679
Technical and Industrial ...	1,080	...	...	...	2,514	3,694
For Adults ...	163	...	...	...	...	163
For Defectives ...	...	...	...	...	8,590	8,590
Total ...	1,85,621	...	1,062	10,105	31,192	2,27,980
Grand Total for Female	18,99,916	78,272	2,77,334	7,66,857	8,12,517	16,30,170
Grand Total (including Primary education expenditure).	2,07,00,208	33,67,160	17,34,725	79,66,658	51,80,418	3,89,49,169



Women Teachers in Secondary Schools in U. P., 1935-36.

	Trained teachers with the following educational qualifications						Untrained teachers				Total Trained Teachers	Total Untrained Teachers	Grand Total of Teachers
	A Degree	Passed Intermediate, Matric or School Final	Passed Middle School	Passed Primary School	Lower qualifications	Possessing a Degree		Possessing no Degree					
						Certificated	Uncertificated	Certificated	Uncertificated				
<i>Middle Schools</i>													
Government	1	2	8	4	5	6	7	8	9	10	11	12	
Local Board	12	34	242	43	...	...	15	100	94	331	269	540
Municipal Board	...	...	20	12	...	...	1	13	77	32	91	123
Aided	5	10	58	8	4	...	7	55	79	85	141	226	
Unaided	34	115	377	42	1	13	21	103	471	569	617	1,186	
Total	...	3	14	...	...	...	...	3	18	17	21	38
	51	162	711	105	5	13	47	280	739	1,034	1,079	2,113	
<i>High Schools</i>													
Government	3	7	9	...	...	...	1	...	1	19	2	21
Local Board	...	...	...	...	...	...	...	...	...	...	...	...
Municipal	...	...	...	...	...	...	...	...	...	...	...	...
Aided	131	152	66	7	...	32	52	49	85	359	218	577	
Unaided	9	20	...	...	...	...	...	1	2	29	3	32
Total	146	179	75	7	...	32	53	50	88	407	223	630	
Grand Total	197	311	786	112	5	45	100	330	827	1,441	1,302	2,743	

APPENDIX E

STATISTICS REGARDING GIRLS' EDUCATION IN THE PUNJAB
(Secondary and Collegiate Stages)

APPENDIX E

Classification of Educational Institutions for Females Punjab, 1935-36

RECOGNISED INSTITUTIONS				Government	District Board	Municipal Board	Aided	Unaided	Total
<i>Universities and Colleges</i>									
Arts and Science	...	...	...	1	...	...	1	...	2
Education	...	...	...	1	...	...	1	...	2
Intermediate and Second Grade	...	...	...	2	...	...	...	...	2
Total	...	...	...	4	...	...	2	...	6
<i>Schools (General)</i>									
High	...	...	...	23	...	...	16	1	40
Middle	{	English	...	5	...	5	20	..	30
		Vernacular	...	4	25	39	78	1	147
Primary	...	...	...	1	1,031	240	421	86	1,779
Total	...	...	...	33	1,056	284	535	88	1,996
<i>Schools (Special)</i>									
Medical	...	...	...	...	...	...	1	...	1
Normal and Training	...	...	...	19	...	...	1	1	21
Technical and Industrial	...	...	...	3	...	1	6	2	12
Commercial	...	...	...	...	...	...	1	...	1
Others	...	...	...	25	...	...	...	...	25
Total	...	...	...	47	...	1	9	3	60
Total for Recognised Institutions	...	...	...	81	1,056	285	546	91	2,060
Unrecognised Institutions	...	...	...	...	...	1	...	2,972	2,973
Grand Total, All Institutions	...	...	...	81	1,056	286	546	3,063	5,035

Distribution of Scholars attending Educational Institutions for Females, Punjab, 1935-36

READING IN RECOGNISED INSTITUTIONS											
	Government		District Board		Municipal Board	Aided		Unaided	Grand Total of Scholars	Grand Total of residents in approved hostels	
	Scholars on rolls on 31st March	No. of students in approved hostels	Scholars on rolls on 31st March	No. of students in approved hostels		Scholars on rolls on 31st March	No. of students in approved hostels				
	1	2	3	4	5	6	7	8	9	10	
<i>University and Intermediate</i>											
Arts and Science	412	73	...	...	...	167	65	...	579	138
Education	82	59	...	...	...	34	34	...	116	93
Total	494	132	...	...	...	201	99	...	695	231
<i>Schools (General)</i>											
High	7,779	631	...	...	...	3,546	1,099	345	11,670	1,730
Middle	1,241	26	...	...	1,738	3,969	701	...	6,948	727
	490	12	3,078	122	8,549	21,267	1,801	301	33,785	1,525	
Total	9,510	669	3,078	122	10,287	28,882	3,191	646	52,403	3,982	
<i>Schools (Special)</i>											
Medical	...	...	...	...	...	328	328	...	328	328
Normal and Training	601	515	...	...	...	38	34	4	643	549
Technical and Industrial	395	...	...	...	38	300	...	28	761	...
Commercial	...	...	...	...	...	13	2	...	13	2
Others	827	...	...	...	...	...	...	...	827	...
Total	1,823	515	...	...	38	679	364	82	2,572	879
Total for Recognised Institutions	11,827	1,316	3,078	122	10,325	29,762	3,654	678	55,670	5,092	

Expenditure on Education for Females, Punjab, 1935-36

	Total Expenditure from					
	Government funds	Board funds	Municipal funds	Fees	Other sources	Grand Total
	1	2	3	4	5	6
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Inspection ...	95,773	...	7,061	...	...	1,03,434
Buildings, etc.	94,403	5,416	22,484	...	1,14,431	2,36,734
Miscellaneous ...	77,023	320	2,825	10,694	1,67,442	2,58,304
Total	2,67,199	5,736	32,970	10,694	2,81,873	5,98,472
University and Intermediate Education						
Arts Colleges	1,45,815	...	...	74,506	7,152	2,27,473
Education	...	...	...	...	...	...
Intermediate Colleges	...	...	...	...	...	...
High ...	...	...	...	...	...	...
Middle ...	8,00,884	21,197	2,11,833	3,37,780	3,04,669	16,76,363
Medical	...	...	...	...	...	...
Normal and Training	...	...	...	...	...	...
Technical and Industrial	2,04,255	3,881	8,790	25,561	89,217	3,31,704
Commercial	...	...	...	...	...	...
Others	...	...	...	...	...	...
Total	11,50,954	25,078	2,20,623	4,37,847	4,31,038	22,35,540
Grand Total for Females (including Primary School expenditure not shown above)	19,52,672	1,81,883	5,35,820	4,57,623	8,55,735	39,83,733
Grand Total for Males	1,43,93,093	26,46,895	10,78,077	77,26,757	23,80,489	2,82,25,311
Grand Total	1,63,45,765	28,28,778	16,13,897	81,84,380	32,36,224	3,92,09,044

Women Teachers in Secondary Schools, Punjab, 1935-36

	Trained Teachers with the following educational qualifications						Untrained Teachers				Total Trained Teachers	Total Untrained Teachers	Grand Total of Teachers
	A Degree	Passed Matriculation or School Final	Passed Middle School	Passed Primary School	Lower Qualifications	Possessing a degree		Possessing no degree					
						Certificated	Uncertificated	Certificated	Uncertificated				
Middle Schools	1	2	3	4	5	6	7	8	9	10	11	12	
	35	153	622	206	15	5	15	40	352	1,031	412	1,443	
	
High Schools	79	168	225	14	2	12	19	13	68	488	112	600	
	
	114	321	847	220	17	17	34	53	420	1,519	524	2,043	
Total	...	...	...	...	...	...	...	...	...	...	...	...

Government
Local Board and Municipal
Aided
Unaided

Government
Local Board and Municipal
Aided
Unaided

APPENDIX F

STATISTICS REGARDING GIRLS' EDUCATION IN THE CENTRAL
PROVINCE AND BERAR

(Secondary and Collegiate Stages)

APPENDIX F

General Summary of Educational Institutions for Females and Scholars, Central Province and Berar, 1935-36

					Percentage of scholars to population	
					All Institutions	
					1936	1935
Area in sq. miles—99,876	...	...	...	...
Population—						
Males ...	...	77,61,818	Males	...	5.39	5.44
Females ..	...	77,45,905	Females	...	1.04	1.02
Total	1,55,07,723		Total	...	3.22	3.23

RECOGNISED INSTITUTIONS FOR FEMALES					Institutions	Scholars
Arts Colleges	...	...	...	...	1	22
Professional Colleges	...	...	...	...	1	17
High Schools	...	...	...	...	13	522
Middle Schools	...	...	...	...	66	7,533
Special School's	...	...	...	...	13	853
Total					94	8,947
Unrecognised Institutions for Females					43	2,086
Grand Total					137	11,033

*Classification of Educational Institutions (Secondary) for Females,
Central Province and Berar, 1935-36*

RECOGNISED INSTITUTIONS	Government	District Board	Municipal Board	Aided	Un-aided	Total
<i>Colleges</i>						
Arts and Science ...	...	...	...	...	1	1
Education ...	...	...	...	...	1	1
Total ...	...	...	...	...	2	2
<i>Schools (General)</i>						
High ...	2	...	...	9	2	13
Midole { English ...	5	...	1	17	4	27
{ Vernacular ...	28	...	1	9	1	39
Total ...	35	...	2	35	7	79
<i>Schools (Special)</i>						
Normal and Training	2	...	...	3	3	8
Technical and Industrial ...	...	...	...	3	...	3
For Adults ...	1	...	...	1	...	2
Total ...	3	...	...	7	3	13
Total for Recognised Institutions ...	38	...	2	42	12	94
Unrecognised Institutions ...	...	20	10	1	12	43
Grand Total ...	38	20	12	43	24	137

Distribution of Scholars attending Educational Institutions (Secondary) for Females, Central Province and Berar, 1935-36

	Government		District Board	Municipal Board	Aided		Unaided		Grand Total of	
	Scholars on rolls on 31st March.	No. of residents in approved hostels.			Scholars on rolls on 31st March.	No. of residents in approved hostels.	Scholars on rolls on 31st March.	No. of residents in approved hostels.	Scholars on rolls	Residents in approved hostels
	1	2	3	4	5	6	7	8	9	10
READING IN RECOGNISED INSTITUTIONS										
<i>University and Intermediate</i>										
Arts and Science ...	...	...	...	...	...	...	...	...	...	...
Medicine ...	...	...	...	...	...	...	...	...	...	...
Education ...	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	...	...	...	...	...	...	...
<i>Schools (General)</i>										
High ...	129	41	...	...	307	109	86	...	522	240
{ English ...	678	41	...	29	1,417	596	813	...	2,337	637
{ Vernacular ...	4,077	16	...	109	964	278	46	46	5,196	340
Total	4,784	98	...	138	2,688	1,073	445	46	8,055	1,217
<i>Schools (Special)</i>										
Normal and Training ...	216	118	...	84	84	50	106	23	406	191
Technical and Industrial ...	...	...	...	...	188	78	...	...	188	78
For Adults ...	25	...	...	...	234	...	...	...	259	...
Total	241	118	...	...	506	128	106	23	853	269
Total for All Unrecognised Institutions	5,025	216	...	138	3,194	1,201	590	98	8,947	1,515
Grand Total	5,025	216	675	542	3,216	1,201	1,437	98	11,033	1,515

*Expenditure on Education for Females, Central Provinces
and Berar, 1935-36*

	Government funds	Board funds	Municipal funds	Fees	Other sources	Grand Total
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Inspection ...	61,098	...	2,156	...	...	63,214
Buildings, etc. ...	21,404	102	1,856	..	34,476	57,838
Miscellaneous ...	66,801	535	3,799	46,857	51,789	1,69,781
Total ...	1,49,303	637	7,811	46,857	86,265	2,90,873
<i>University and Inter- mediate</i>						
Arts Education Intermediate	...	...	...	6,594	18,072	24,666
<i>Schools (General)</i>						
High Middle English Middle Vernacular	1,39,153	1,863	3,495	51,204	84,851	2,80,566
<i>Schools (Special)</i>						
Normal and Training Technical and Industrial For Adults	57,335	...	...	3,005	28,898	89,238
Grand Total for Females (including Primary Schools expenditure not shown above).	6,35,980	23,724	80,549	1,65,162	3,22,384	12,27,799
Grand Total for Males (including Primary School expenditure not shown above).	41,03,209	19,90,655	9,96,357	19,17,232	6,80,356	96,87,809
Grand Total ...	47,39,189	20,14,379	10,76,906	20,82,394	10,02,740	1,09,15,608



Women Teachers in Secondary Schools, Central Provinces and Berar, 1935-36

CLASSES OF INSTITUTIONS

CLASSES OF INSTITUTIONS													
Trained teachers with the following educational qualifications						Untrained teachers				Total Trained Teachers	Total Untrained Teachers	Grand Total	
A Degree	Passed Metric. or School Final	Passed Middle School	Passed Primary School	Lower qualifications	Certificated	Possessing a Degree	Certificated	Un-certificated					
Middle Schools													
Government	2	10	121	51	2	1	...	1	32	186	34	220	
Local Board and Municipal	...	...	2	1	...	...	...	1	6	3	7	10
Aided	6	42	44	5	...	...	2	13	98	97	43	140
Unaided	2	3	3	...	...	...	...	6	8	8	14	22
Total	10	55	170	57	2	1	2	21	74	294	98	392	
High Schools													
Government	4	...	1	...	...	...	...	...	1	5	1	6
Local Board and Municipal	...	...	...	...	...	...	...	...	...	...	...	...
Aided	21	2	...	...	...	6	2	2	...	23	10	33
Unaided	1	...	...	...	...	...	4	1	...	1	5	6
Total	26	2	1	...	...	6	6	3	1	29	16	45
Grand Total	36	57	171	57	2	7	8	24	75	323	114	437	

APPENDIX G

STATISTICS REGARDING GIRLS' EDUCATION IN DELHI
(Secondary and Collegiate Stages)

APPENDIX G

Classification of Educational Institutions for Females, Delhi Province, 1985-36

			Government	District Board	Municipal Board	Aided	Unaided	Total
<i>Colleges</i>								
Medicine	...	...	...	...	...	1	...	1
Intermediate and Second Grade	...	...	...	...	...	1	...	1
Total	...	...	...	...	...	2	...	2
<i>Schools (General)</i>								
High	...	...	...	...	1	4	...	5
Middle	...	{ English	...	...	...	5	...	5
	...	{ Vernacular	...	...	4	3	...	8
Total	...		1	...	5	12	...	18
<i>Schools (Special)</i>								
Normal and Training	...		1	...	...	...	...	1
Technical and Industrial	...		...	...	...	3	...	3
Total	...		1	...	...	3	...	4
Grand Total	...		2	...	5	17	...	24



Expenditure on Education for Females, Delhi Province, 1935-36

	Total Expenditure from					
	Government funds	Board funds	Municipal funds	Fees	Other sources	Grand Total
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Buildings, etc.	...	...	...	...	38,406	68,905
Miscellaneous ..	11,493	...	3,989	4,332	19,653	39,467
Total	41,992	...	3,989	4,332	58,059	1,08,372
Arts Colleges, Medicine and Intermediate Colleges	1,91,669	...	...	42,547	4,011	2,38,227
High Schools and Middle Schools	77,704	...	26,580	51,762	59,616	2,15,662
Medical Schools	...	...	...	...	...	...
Normal and Training Schools	18,956	...	732	415	3,620	23,723
Technical and Industrial Schools	...	...	...	...	...	...
Schools for Adults .	...	...	...	...	...	...
Total	2,88,329	...	27,312	94,724	67,247	4,77,612
Grand Total for Females including expenditure on Inspection and Primary Schools	3,83,149	1,647	1,52,255	99,056	1,43,990	7,80,097
Grand Total for Males including expenditure on Inspection and Primary Schools	76,559	27,376	1,93,436	6,86,443	3,69,047	20,12,861
Grand Total	11,19,708	29,023	3,45,691	7,85,499	5,13,037	27,92,958

Women Teachers in Secondary Schools, Delhi Province, 1935-36

	Trained teachers with the following educational qualifications					Untrained teachers				Total Trained Teachers	Total Untrained Teachers	Grand Total of Teachers
	A Degree	Passed Matric. or School Final	Passed Middle School	Passed Primary School	Lower qualifications	Possessing a Degree		Possessing no Degree				
						Certificated	Uncertificated	Certificated	Uncertificated			
<i>Middle Schools</i>												
Government	...	...	...	...	...	...	...	...	...	8	1	9
Local Board and Municipal	...	...	...	...	...	...	...	...	...	23	11	34
Aided	...	...	...	...	...	...	...	...	...	73	...	...
Unaided	...	...	...	...	...	...	...	...	...	...	...	...
Total	5	47	58	9	...	4	2	1	5	119	12	131
<i>High Schools</i>												
Government	...	...	...	...	...	...	...	...	...	...	...	...
Local Board and Municipal	...	...	...	...	...	...	...	...	...	23	8	31
Aided	...	...	...	...	...	...	...	...	...	47	5	52
Unaided	...	...	...	...	...	...	...	...	...	...	...	...
Total	19	27	21	3	...	1	2	2	3	70	8	78
Grand Total for Females	24	74	79	12	...	5	4	3	8	189	20	209

APPENDIX H

A SCHEME OF CORRELATED STUDIES FOR GIRLS FOR THE
MATRICULATION, INTERMEDIATE AND B.A. STAGES

A SCHEME OF CORRELATED STUDIES FOR FEMALES

MATRICULATION	INTERMEDIATE	B.A.
1. A major Vernacular Language <i>viz.</i> , Bengali, Urdu, Assamese, Hindi. 200	1. English 300 2. One of the following Vernaculars :— 100 Bengali, Hindi, Uriya, Assamese, Urdu, Burmese, Modern Assamesian, Khasi, Nepali, Maithili, Modern Tibetan, Marathi, Gujarati, Telugu, Tamil, Kanarese, Malayalam, Sinhalese, Portuguese, Manipuri.	1. English. 300 2. One of the following Vernaculars :— 100 Bengali, Hindi, Uriya, Assamese, Burmese, Urdu, Modern Assamesian, Nepali, Maithili, Modern Tibetan, Khasi, Marathi, Gujarati, Telugu, Tamil, Kanarese, Malayalam, Sinhalese, Portuguese. (An Advanced paper in English for the candidates whose vernacular is English or an Indian Language not included in the list.)
2. English 200		
3. Geography 50		
4. History (Indian and English) 100	For the 3rd, 4th and 5th subjects—Any one of 600 the following groups (2 papers in each subject) :—	For the 3rd and 4th subjects—Any one of the 600 following groups (3 papers in each subject) :—
5. Mathematics, or Arithmetic 100 and Household Accounting		
6. Any one of the following :— 100 (a) General Science (b) Household Science and Cookery. (c) Household Science and Laundry. (d) Household Science and Mother Craft.	Hist. Group I. { History { Geography (Human and Regional) { Elements of Civics and Home Economics " II. { History { Elementary Civics and Home Economics { Logic. Classical Language Group. { A Classical Language. { History. { Elementary Civics and Home Economics.	Language Group. { A Classical Language. { A Modern European Language other than English. { History. { Economics. { History. { Sociology. Economics Group. { Economics. { Sociology. Philosophy Group. { Mental and Moral Philosophy. { Comparative Religion. Mathematics Group. { Mathematics. { Chemistry. Science Group I. { Physics. { Chemistry.
7. Any one of the following :— 100 (a) Elements of Physics and Chemistry. (b) Elements of Biology. (c) Elements of Hygiene		
8. A Classical Language 50	Physical Science Group.	
9. Any one of the following :— 100 (a) Sewing and Knitting.	Biological Science Group.	



{ Botany. } Biology.	Science Group II.
{ Hygiene Advanced (Social and Personal). } Physiology. } Zoology. } Anthropology.	Science Group III. Science Group IV.
{ Psychology of Adolescence and Mental Adjustment. } Nursing.	Science Group V.
{ Household Economics. } House management.	Domestic Science Group I.
{ Painting and Designing. } Commercial Art.	Art Group I.
{ Indian Music (Vocal and Instrumental). } Dramatic Art and Elocution.	Art Group II.

Mental Science
and Physiology.

Domestic
Science
Group I.

Domestic
Science
Group II.

Domestic
Science
Group III.

Art Group I.

Art Group II.

Any one of the following subjects may be
taken by the candidates as an Optional subject :—

- (a) Commercial Geography.
- (b) Commercial Arithmetic and Book Keeping.
- (c) Geology.
- (d) Anthropology.

If the Vernacular of a candidate is a language
not included in the above list she will have an
Alternative paper of a somewhat advanced character
in English.

(b) Indian Music and Dance.

(c) Drawing Painting and
House Decoration.

One of the following subjects
may be taken by the candi-
date as an Additional
subject :—

- (a) Additional Mathematics.
- (b) Mechanics.
- (c) Commercial Geography.
- (d) Business Method and
Correspondence.
- (e) Elements of Public Ad-
ministration.

If the mother tongue of a
particular girl is other than
a Major Vernacular, she will
have to take any two of
the following subjects in the
place of the two papers in
the Vernacular :—

(a) An Indian Vernacular
recognised by the Syn-
dicate from time to
time.

(b) A Modern European Lan-
guage other than Eng-
lish, viz., French,
German, Italian or
Portuguese.